



THE HOLY GOSPEL

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The Holy Gospel

**of Our Lord and Savior
Jesus Christ**

Translated from the Latin Vulgate
A Revision of the Challoner-Rheims Version
Edited by Catholic Scholars
Under the Patronage of

THE EPISCOPAL COMMITTEE
of the
**CONFRATERNITY OF CHRISTIAN
DOCTRINE**

WITH CATECHETICAL NOTES
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ST. PAUL PUBLICATIONS
Philippines

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Die 18 Junii, 1958

PRAYER TO THE HOLY SPIRIT

Come, Holy Spirit, fill the hearts of Thy faithful and enkindle in them the fire of Thy love.

V. Send forth Thy spirit and they shall be created.

R. And Thou shalt renew the face of the earth.

LET US PRAY.

O God, Who didst instruct the hearts of the faithful by the light of the Holy Spirit, grant us in the same Spirit to be truly wise, and ever to rejoice in His consolation. Through Christ our Lord. Amen.

Indulgence of five years. Plenary indulgence, under the usual conditions, if the prayer has been recited daily for a month.

— *Preces et Pia Opera*, 265.

FOREWARD TO THE CONFRATERNITY REVISION OF THE NEW TESTAMENT

BY MOST REVEREND
AMLETO GIOVANNI CICOGNANI, D.D.
APOSTOLIC DELEGATE
TO THE UNITED STATES

"The excellent revision of the Rheims-Douay Version of the Scriptures made in 1750 by Bishop Challoner, Vicar Apostolic of the London District, is an admirable accomplishment. This work had become in many respects obsolete and unintelligible in its archaic expressions. A new revision meant an analytical, critical and literary work of such magnitude that to attempt it seemed not only a risk but almost a dream. The revision of the New Testament is now a happy reality, and has won the applause of the most competent scholars. Study for the revision continued over more than five years, under the direction of about thirty Biblical scholars from among the clergy, generously assisted by the active members of the Catholic Biblical Association of America. The names of these scholars have very appropriately been listed on the last page of the new volume of the New Testament as a tribute of undying gratitude. . . .

"The New Testament is the code of love and salvation. It carries the word of God, the

revelation of our Lord through His teachings. It is of utmost importance, for every age, not least for our own, to hear it with the same clarity, vividness and comprehension with which it was first pronounced by our Lord.

“Search the Scriptures (cf. John 5, 39). They have been given ‘for our instruction, that through . . . the consolation afforded by the Scriptures we may have hope’ (Rom. 15, 4).”

Excerpts from the address to the Seventh National Congress of the Confraternity of Christian Doctrine, Philadelphia, November 16, 1941, reproduced here with the approval of His Excellency the Apostolic Delegate.

ON THE READING OF HOLY SCRIPTURE

FROM THE ENCYCLICAL LETTER,
"SPIRITUS PARACLITUS,"
OF POPE BENEDICT XV
(September 15, 1920)

"Since the Holy Spirit, the Comforter, had bestowed the Scriptures on the human race for their instruction in Divine things, He also raised up in successive ages saintly and learned men whose task it should be to develop that treasure and so provide for the faithful plentiful 'consolation' afforded by the Scriptures' (Rom. 15, 4). Foremost among these teachers stands St. Jerome. . . . The responsibility of our Apostolic office impels us to set before you his wonderful example and so promote the study of Holy Scripture in accordance with the teachings of our predecessors, Leo XIII and Pius X."

"And none can fail to see what profit and sweet tranquillity must result in well-disposed souls from such devout reading of the Bible. Whoever comes to it in piety, faith and humility, and with a determination to make progress in it, will assuredly find therein and will eat the 'bread that comes down from heaven' (John 6, 50)."

"Hence, as far as in us lies, we, Venerable Brethren, shall, with St. Jerome as our guide,

never desist from urging the faithful to read daily the Gospels, the Acts and the Epistles, so as to gather thence food for their souls. . . . But what, in his view, is the goal of such study? First, that from the Bible's pages we learn spiritual perfection. . . . Secondly, it is from the Bible that we gather confirmations and illustrations of any particular doctrine we wish to defend. . . . We confidently hope that his example will fire both clergy and laity with enthusiasm for the study of the Bible. . . . So convinced indeed was Jerome that familiarity with the Bible was the royal road to the knowledge and love of Christ that he did not hesitate to say 'Ignorance of the Bible means ignorance of Christ' ('Prol. in Comment. In Isa.'; cf. 'Tract. de Ps. 77')."

"Jerome still calls to us. His voice rings out, telling us of the super-excellence of Holy Scripture, of its integral character and historical trustworthiness, telling us, too, of the pleasant fruits resulting from reading and meditating upon it."

"Our one desire for all the Church's children is that, being saturated with the Bible, they may arrive at the all-surpassing knowledge of Jesus Christ."

Pope Leo XIII granted to the faithful who shall read for at least a quarter of an hour the books of the Sacred Scripture with the veneration due to the Divine Word and as spiritual reading, an indulgence of 300 days.

— Preces et Pia Opera, 645.

ABBREVIATIONS USED IN THIS TEXT

Bell. 1, 19 — Bellino, vol. 1, p. 19

CAL. Matt. 1: 23 — Cornelius A. Lapide: *Commentarii in Scripturam Sacram*, Tomus 8, Matthew Chapter 1, 23.

CCG. 131 — Catechism of His Eminence, Cardinal Gasparri, question 131.

CCG. T. Q. 603 — Catechism of His Eminence, Cardinal Gasparri, testimony of question 603.

CCG. n. 145 — Catechism of His Eminence, Cardinal Gasparri, footnote to question 145.

Vat. Conc. — Vatican Council

R. C. 1, 108 — Roman Catechism, part 1, no. 108; according to the division of the Roman edition, Bardi, Rome.

EP. *Enchiridion Patristicum*.

ES. — *Enchiridion Symbolorum*.

TCA. 2, p. 37 — *Treasures of Cornelius A. Lapide*, vol. 2, p. 37.

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THE FOUR GOSPELS

The Latin word commonly used for Gospel is *evangelium*, a term derived from the Greek. In the New Testament it means the glad news of salvation, first brought to earth by the Son of God, and afterwards delivered by word of mouth to the world by the Apostles. About the end of the first century or the beginning of the second, this word was applied to the books containing this glad news, and their authors were called "evangelists." The English word to express this Latin *evangelium* is "Gospel," from the Anglo-Saxon *godspel*, an abbreviated form of *good-spell*, i. e., "good tidings."

Though many non-inspired, or apocryphal, gospels eventually made their appearance, from the earliest period of ecclesiastical history only four Gospels were recognized as inspired and canonical. They contain the Gospel in four forms, or as the oldest titles express it, the Gospel according to Matthew, Mark, Luke and John. St. Irenaeus, writing during the latter half of the second century, points out that our four Gospels were the only recognized ones: "It is not possible that the Gospels can be either more or fewer in number than they are." Origen tersely sums up the teaching of the Church for the first half of the third century when he says, "The Church has four Gospels, heretics have many more."

The four evangelists and their Gospels were believed to have been prefigured by the four

living creatures mentioned in the vision of Ezechiel (1, 10). Explanations varied, but the opinion of St. Jerome is now the prevailing one. St. Matthew is symbolized by the "man," because he commences his Gospel with Christ's earthly ancestry and stresses His human and kingly character. St. Mark is represented by the "lion," because he starts his Gospel with St. John the Baptist, "the voice of one crying in the desert," and emphasizes the miraculous powers of the Savior. St. Luke is typified by the "ox," the animal of sacrifice, because he begins with the history of Zachary the priest offering sacrifice to God, and accentuates the universal priesthood of Christ. St. John is expressed by the "eagle," because from the very beginning of his Gospel he soars above the things of the earth and time and dwells upon the divine origin and nature of Jesus.

The titles prefixed to the four Gospels, though not original, are of early date. They are mentioned in the latter part of the second century in the churches of Lyons, Rome and Alexandria. Thus one can reasonably conclude that they were added to the Gospels during the first half of the second century. These titles indicate the human or secondary authors and not that the Gospels were written merely according to the preaching, mind or authority of St. Matthew, St. Mark, St. Luke and St. John.

Our present order of St. Matthew, St. Mark, St. Luke and St. John is chronological and

sanctioned by tradition. The first three, though distinct in many ways, show a striking resemblance in content and form. They adopt a simple and convenient plan for the life of Jesus, the arrangement of which appears summarily in the preaching of St. Peter (Acts 10, 37-41): 1. His preparation for His ministry; 2. His preaching in Galilee; 3. His journey from Galilee to Jerusalem; 4. The last week in Jerusalem, together with His Passion, Death and Resurrection. Hence they are called the "Synoptists" and their writings the "Synoptic Gospels," because, whenever they are placed in parallel columns or are otherwise compared, they give us at a glance the same general view of our Lord's life. The fourth Gospel, on the contrary, written at the close of the first century, contains much new material, but in certain parts, either common or related to the Synoptic Gospels, St. John supplements them and thus prevents a false interpretation of their writings.

SCOPE OF THE PRESENT PUBLICATION

TO THE GOSPEL THROUGH THE CATECHISM:

FOR CHILDREN;

FOR YOUTH;

FOR GROWN-UPS.

(Pope Pius XI)

The idea was approved and warmly encouraged by persons experienced in pastoral life and in biblical studies. The very eminent professor of the Pontifical Biblical Institute, who, as second censor, was entrusted with the reading of the brief catechetical comments by the Venerable Vicariate of Rome, did not hesitate to declare that "the idea merits applause and encouragement".

It is a known fact that the majority of adults forget the Catechism and along with it the principles of Christian life. The consequences are most evident.

From this was derived the idea that the distribution of the Gospel be united to that of the Catechism by placing it in the footnotes, so that the Gospel may be applied to life through Christian Doctrine.

Rev. Robaldo John, P.S.S.P.

THE GOSPEL ACCORDING TO ST. MATTHEW

INTRODUCTION

St. Matthew, one of the twelve Apostles, is the author of the first Gospel. This has been the constant tradition of the Church and is confirmed by the Gospel itself. He was the son of Alpheus and was called to be an Apostle while sitting in the tax-collector's place at Capernaum. Before his conversion he was a publican, i. e., a tax-collector by profession. He is to be identified with the "Levi" of Mark and Luke. His apostolic activity was at first restricted to the communities of Palestine. Nothing definite is known about his later life. There is a tradition that points to Ethiopia as his field of labor; other traditions make mention of Parthia and Persia. It is likewise uncertain whether he died a natural death or received the crown of martyrdom. His feast is celebrated on September 21.

His Gospel was written to fill a sorely felt want for his fellow-countrymen, both believers and unbelievers. For the former it served as a token of his regard and as an encouragement in the trial to come, especially the danger of falling back to Judaism; for the latter it was designed to convince them that the Messiah had come in the Person of Jesus, our Lord, in whom all the promises of the messianic kingdom embracing all people had been fulfilled in a spiritual

rather than in a carnal way: "My kingdom is not of this world." His Gospel, then, answered the question put by the disciples of St. John the Baptist, "Art thou he who is to come, or shall we look for another?"

Writing for his countrymen of Palestine, St. Matthew composed his Gospel in his native Aramaic, the "Hebrew tongue" mentioned in the Gospel and the Acts of the Apostles. Soon afterwards, about the time of the persecution of Herod Agrippa I in 42 A. D., he took his departure for other lands. Another tradition places the composition of his Gospel either between the time of this departure and the Council of Jerusalem, i. e., between 42 A. D. and 50 A. D., or even later. Definitely, however, the Gospel itself, depicting the Holy City with its altar and temple as still existing, and without any reference to the fulfillment of our Lord's prophecy, shows that it was written before the destruction of the city by the Romans (70 A. D.), and this internal evidence confirms the early traditions.

The Gospel was soon translated into Greek — possibly during the lifetime of St. Matthew or a little later; certainly before the close of the first century. The original has been lost in the course of time. The Greek text, however, is in substantial conformity with the original. St. Matthew's Gospel, then, was the only book of the New Testament written in a language other than the Greek common to the people of the Empire.

THE HOLY GOSPEL OF JESUS CHRIST ACCORDING TO ST. MATTHEW

Prelude: The Coming of the Savior

CHAPTER I

GENEALOGY OF JESUS

1. The book of the origin of Jesus Christ, the Son of David, the son of Abraham. 2. Abraham begot Isaac, Isaac begot Jacob, Jacob begot Judas and his brethren. 3. Judas begot Phares and Zara of Thamar, Phares begot Esron, Esron begot Aram. 4. And Aram begot Aminadab, Aminadab begot Naasson, Naasson begot Salmon. 5. Salmon begot Booz of Rahab. Booz begot Obed of Ruth, Obed begot Jesse, Jesse begot David the king.

1-17: Luke 3, 23-38.—2: Gen. 21, 3; 25, 25; 29, 35.—3: Gen. 38, 29f; Ruth 4, 18; 1 Par. 2, 4f.—4: Num. 7, 12; Ruth 4, 20.—5: Ruth 4, 21.

1, 1. *Jesus Christ*: "Who is Jesus Christ? He is the Second Person of the Blessed Trinity; that is, the Son of God made man." Hence the first thing that one who begins to read the

6. And David the king begot Solomon of the former wife of Urias. 7. Solomon begot Roboam, Roboam begot Abia, Abia begot Asa. 8. And Asa begot Josaphat, Josaphat begot Joram, Joram begot Ozias. 9. And Ozias begot Joatham, Joatham begot Achaz, Achaz begot Ezechias. 10. And Ezechias begot Manasses, Manasses begot Amon, Amon begot Josias. 11. And Josias begot Jechonias and his brethren at the time of the carrying away to Babylon.

12. And after the carrying away to Babylon Jechonias begot Salathiel, Salathiel begot Zorobabel. 13. And Zorobabel begot Abiud, Abiud begot Elia-

6: 1 Kgs. 16, 1; 2 Kgs. 12, 24.—7: 3 Kgs. 11, 43; 14, 31; 15, 8.—8: 3 Kgs. 15, 24; 4 Kgs. 8, 16.—9: 2 Par. 26, 23; 27, 9; 28, 27.—10: 2 Par. 32, 33; 33, 20; 33, 25.—11: 2 Par. 36, 1.

Gospel should do is to make a profound act of faith in Jesus Christ, God and man, Our Savior, Master and Judge. "If you do not believe, you will not understand." (Isaias 7: 9.)

In the things which regard God, we believe in order to understand, because if we would first want to understand and then believe, we would neither succeed in believing nor in understanding. (St. Augustine.) See John 6: 19.

chim, Eliachim begot Azor. 14. And Azor begot Sadoc, Sadoc begot Achim, Achim begot Eliud. 15. And Eliud begot Eleazar, Eleazar begot Matthan, Matthan begot Jacob. 16. And Jacob begot Joseph, the husband of Mary, and of her was born Jesus who is called Christ.

17. So all the generations from Abraham to David are fourteen generations; and from David to the carrying away to Babylon fourteen generations; and from the carrying away to Babylon to Christ fourteen generations.

THE VIRGIN BIRTH

18. Now the origin of Christ was in this wise. When Mary his mother had been betrothed to Joseph, before they came together, she was found to be with child by the Holy Spirit. 19. But Joseph

16. The difference between the genealogy given by St. Matthew and that of St. Luke is commonly explained by the Levitical Law. According to this law, the brother was obliged to marry the widow of his brother who had died without issue, and to give to his firstborn son his brother's name and inheritance.

her husband, being a just man, and not wishing to expose her to reproach, was minded to put her away privately. 20. But while he thought on these things, behold, an angel of the Lord appeared to him in a dream, saying, "Do not be afraid, Joseph, son of David, to take to thee Mary thy wife, for that which is

20f: Luke 1, 31. 35.

20. *That which is begotten in her is of the Holy Spirit:* that is, was conceived of the Holy Spirit. "Was not St. Joseph, Jesus Christ's father? St. Joseph was not Jesus Christ's real father according to nature or generation, but His foster-father; that is, as the Spouse of Mary and His guardian, he was believed to be Jesus' father without being so." Nevertheless, in view of their marriage, St. Joseph was the Blessed Virgin's spouse, therefore the fruit of her blessed womb belonged to him. Incomparable is St. Joseph's dignity. Not only was the Queen of Heaven and earth subject to him, but the very Creator of the entire universe showed him filial reverence and love! Above all, St. Joseph is the Protector of the dying, because he had the happy fate of dying in the arms of Jesus and Mary. Let us frequently invoke the sweet and powerful names of Jesus, Mary and Joseph! (TCA. 2, p. 171.)

begotten in her is of the Holy Spirit. 21. And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins." 22. Now all this came to pass that what was spoken by the Lord through the prophet might be fulfilled, 23. "Behold, the virgin shall be with child, and shall bring forth a son; and they shall call his name Emmanuel"; which is, interpreted, "God with us." 24. So Joseph, arising from sleep, did as the angel of the Lord had commanded him, and took un-

23: Isa. 7, 14.

21. *He shall save his people:* that is, those who will believe in Him. "Why did the Son of God become man? He became man in order to save us; that is, to redeem us from sin and reopen Heaven for us." St. Augustine says, "God became man so that man would become God. Hence we must rejoice with human nature that it was assumed by the Word in order to be rendered immortal in Heaven. Now who will not aspire to become immortal through Jesus Christ?" (TCA. 2, pp. 47-48.)

23. *The Virgin shall be with child:* is Isaias' well known prophecy, 7, 14, in which all Catholic tradition sees the Virgin Mother of God. "Was Mary Most Holy always a virgin? Yes, and her perpetual virginity was joined to divine

to him his wife. 25. And he did not know her till she brought forth her first-born son. And he called his name Jesus.

CHAPTER 2

THE MAGI

1. Now when Jesus was born in Bethlehem of Judea, in the days of King Herod, behold, Magi came from the East

1: Luke 2, 1-7.

maternity in a way as admirable as it was singular." (CCG. 104.) *The Emmanuel which means: God with us*, is Jesus Christ, the Word of God made man. In Jesus Christ, God is with us, because He became man, because He is the Head of us His members, and remains with us in the Most Holy Eucharist (CAL. Matt. 1: 23). "Jesus Christ, therefore, is both God and man? Yes, Jesus Christ is true God and true man." As the redeemed, we are the spiritual children of Mary, brothers of Jesus Christ and adopted children of the Father, Who is in Heaven. "In the Incarnation," says St. Bernard, "majesty humbled itself in order to unite itself with our clay, and to join in one person, God and earth, majesty and abjection, sublimity and nothingness." (TCA. 2, p. 44.)

25. A Son, that is, her only Son, Jesus.

2, 1. *Bethlehem of Judea* is 8 kilometers from Jerusalem. Herod the Great governed or rather

to Jerusalem, 2. saying, "Where is he that is born king of the Jews? For we have seen his star in the East and have come to worship him." 3. But when King Herod heard this, he was troubled, and so was all Jerusalem with him. 4. And gathering together all the chief priests and Scribes of the people, he inquired of them where the Christ was to be born. 5. And they said to him, "In Bethlehem of Judea; for thus it is written by the prophet, 6. 'And thou, Bethlehem, of the land of Juda, art by no means least among the princes of Juda; for from thee shall come forth a leader who shall rule my people Israel.'"

7. Then Herod summoned the Magi secretly, and carefully ascertained from them the time when the star had appeared to them. 8. And sending them to Bethlehem, he said, "Go and make care-

6: Mich. 5, 2.

terrorized Palestine for 36 years; he died a few years after Jesus' birth, leaving children quite similar to himself. *Magi*: they probably came from Persia, and were a class of learned priests among the Chaldeans and the Persians, dedicated to the study of the natural sciences and astrology.

ful inquiry concerning the child, and when you have found him, bring me word, that I too may go and worship him."

9. Now they, having heard the king, went their way. And behold, the star that they had seen in the East went before them, until it came and stood over the place where the child was. 10. And when they saw the star they rejoiced exceedingly. 11. And entering the house, they found the child with Mary his mother, and falling down they worshipped him. And opening their treasures they offered him gifts of gold, frankincense and myrrh. 12. And being warned in a dream not to return to Herod, they went back to their own country by another way.

THE FLIGHT INTO EGYPT

13. But when they had departed, behold, an angel of the Lord appeared in a dream to Joseph, saying, "Arise, and take the child and his mother, and flee into Egypt, and remain there until I tell thee. For Herod will seek the child to destroy him." 14. So he arose, and took the child and his mother by night



and withdrew into Egypt, 15. and remained there until the death of Herod; that what was spoken by the Lord through the prophet might be fulfilled, "Out of Egypt I called my son."

THE INNOCENTS

16. Then Herod, seeing that he had been tricked by the Magi, was exceedingly angry; and he sent and slew all

15: Os. 11, 1.

the boys in Bethlehem and all its neighborhood who were two years old or under, according to the time that he had carefully ascertained from the Magi. 17. Then was fulfilled what was spoken through Jeremias the prophet, 18. "A voice was heard in Rama, weeping and loud lamentation; Rachel weeping for her children, and she would not be comforted, because they are no more."

THE RETURN TO NAZARETH

19. But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, 20. saying, "Arise, and take the child and his mother, and go into the land of Israel, for

17f: Jer. 31, 15.

19. The real date of Jesus Christ's birth does not coincide with the beginning of the Christian Era, but occurs at least four years before the death of Herod, which happened in 750 of Rome, 4 B. C. This error was made by the monk Dionysius the Little, who, between the years 516 and 526 A. D., thought up the actual system of expressing dates, counting the years from the birth of Jesus Christ. However, because of an error of calculation, he caused the Christian Era to begin at least four years later than the actual date on which the Redeemer was born.

those who sought the child's life are dead." 21. So he arose and took the child and his mother, and went into the land of Israel. 22. But hearing that Archelaus was reigning in Judea in place of his father Herod, he was afraid to go there; and being warned in a dream, he withdrew into the region of Galilee. 23. And he went and settled in a town called Nazareth; that there might be fulfilled what was spoken through the prophets, "He shall be called a Nazarene."

I: THE PUBLIC MINISTRY OF JESUS

I

CHAPTER 3

JOHN THE BAPTIST

1. Now in those days John the Baptist came, preaching in the desert of Ju-

1-12: Mark 1, 2-8; Luke 3, 2-18.

22. *Archelaus*, as cruel as his father, Herod the Great, governed Judea for 9 years, 4 B. C. to 5 A. D., the year in which he was sent in exile because of his cruelty. The less wicked, Herod Antipas, governed Galilee.

23. *Nazareth* is in Galilee.

dea, 2. and saying, "Repent, for the kingdom of heaven is at hand." 3. For this is he who was spoken of through Isaias the prophet, when he said, "The voice of one crying in the desert, 'Make ready the way of the Lord, make straight his paths.'" 4. But John himself had a garment of camel's hair and a leathern girdle about his loins, and his food was locusts and wild honey. 5. Then there went out to him Jerusalem, and all Judea, and all the region about the Jordan; 6. and they were baptized by him in the Jordan, confessing their sins.

7. But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, "Brood of vipers! who has shown you how to flee from the wrath to come? 8. Bring forth therefore fruit befitting repentance, 9. and do not think to say within yourselves, 'We have Abraham for our fa-

3: Isa. 40, 3.—9: John 8, 33. 39.

3, 2. *Kingdom of Heaven* signifies a spiritual kingdom, although composed of men and visible. It begins here below in the Catholic Church and will be completed in the eternal life in Heaven.

ther'; for I say to you that God is able out of these stones to raise up children to Abraham. 10. For even now the axe is laid at the root of the trees; every tree therefore that is not bringing forth good fruit is to be cut down and thrown into the fire. 11. I indeed baptize you with water, for repentance. But he who is coming after me is mightier than I, whose sandals I am not worthy to bear. He will baptize you with the Holy Spirit and with fire. 12. His winnowing fan is in his hand, and he will thoroughly clean out his threshing floor, and will gather his wheat into the barn; but the chaff he will burn up with unquenchable fire."

THE BAPTISM OF JESUS

13. Then Jesus came from Galilee to John, at the Jordan, to be baptized by him. 14. And John was for hindering him, and said, "It is I who ought to be baptized by thee, and dost thou come to me?" 15. But Jesus answered and said to him, "Let it be so now, for so it becomes us to fulfill all justice." Then he

11: John 1, 15. 24-28.—13-17: Mark 1, 9-11; Luke 3, 21f; John 1, 31-34.

permitted him. 16. And when Jesus had been baptized, he immediately came up from the water. And behold, the heavens were opened to him, and he saw the Spirit of God descending as a dove and coming upon him. 17. And behold, a voice from the heavens said, "This is my beloved Son, in whom I am well pleased."

CHAPTER 4

THE TEMPTATION

1. Then Jesus was led into the desert by the Spirit, to be tempted by the devil.
2. And after fasting forty days and forty

1-11: Mark 1, 12; Luke 4, 1-13.

16. *The Heavens were opened...*: The Heavens were opened, the Holy Spirit appeared, and the Father spoke: 1. to honor Jesus and to bear witness to His dignity; 2. to indicate that through Him the heavens would be opened to the baptized; 3. so that the supernatural virtue of the Sacraments especially that of baptism, which transforms man from sensual into spiritual and celestial, would be shown to all. (CAL. Matt. 3: 16.) On this occasion, Jesus instituted Baptism, which renders one capable to receive the other Sacraments. "What are the Sacraments? They are outward signs of grace instituted by Jesus Christ to sanctify us. Why are the Sacraments outward signs

nights, he was hungry. 3. And the tempter came and said to him, "If thou art the Son of God, command that these stones become loaves of bread." 4. But he answered and said, "It is written,

4: Deut. 8, 3.

of grace? Because with their external action they signify or indicate that invisible grace which they confer; they are outward signs because signifying grace, they really confer it." Through grace, man ceases to be weak and vain and becomes, we would almost say, a God (St. Jerome.) Man, then, is elevated not to the angelic, but to the divine order. Let us, therefore, greatly esteem grace and the means to receive it, that is, the Sacraments and prayers.

4, 3. *Command that these stones become loaves of bread:* It is a mystery why God made man should arrive to the point of permitting Himself to be tempted, and it can only be explained by thinking of the immense love He has for us. (Re, Matt. 4: 1.) Had Jesus believed the devil and worked a miracle to appease His hunger, He would have committed a sin of gluttony and of lack of confidence in the Father. "Can God do evil? No, God cannot do evil, because He cannot will it, being infinite goodness." Hence Jesus dismissed the three temptations without hesitation. However, temptation in itself is not a sin unless one consents to it, otherwise Jesus would not have permitted it in Himself. In fact, St. Gregory the Great (Cfr. Bell. 3, 87.) thus explained

‘Not by bread alone does man live, but by every word that comes forth from the mouth of God.’”

5. Then the devil took him into the holy city and set him on the pinnacle

how Jesus was able to be tempted: temptation implies three things: the suggestion of evil, pleasure, consent. Now, since the last two could not take place in Jesus Christ, because He came into the world without sin, the assault was only from without and was unable to go any further. Nevertheless, Jesus Christ's temptations must persuade us that the devil not only does exist, but also that “as a roaring lion, he goes about seeking someone to devour”. (1 Peter 5: 8.)

The devil doesn't respect anything; he tempts anyone: in fact, he preferably torments the most beautiful souls. Yet he cannot do all the evil he would like to do because he is like a tied dog; hence the Christian must live on guard, but not have an unreasonable fear of him. “In your battle,” says St. Cyprian, “God is He Who begins the fight, it is He Who fights, and it is He Who triumphs, and to you He leaves the merit of the victory. Your war is God's war; your battle is Jesus Christ's battle. What do you fear? Why do you doubt as though you were to win through your own virtue? Take up the arms, go to war, fight as strong men, so that He Who is never defeated may be with you.” (TCA. 3, p. 511.)

5. *The holy city* is Jerusalem.

of the temple, 6. and said to him, "If thou art the Son of God, throw thyself down; for it is written, 'He will give his angels charge concerning thee; and upon their hands they shall bear thee up, lest thou dash thy foot against a stone.'" 7. Jesus said to him, "It is written further, 'Thou shalt not tempt the Lord thy God.'"

8. Again, the devil took him to a very high mountain, and showed him all the kingdoms of the world and the glory of them. 9. And he said to him, "All these things will I give thee, if thou wilt fall down and worship me." 10. Then Jesus said to him, "Begone, Satan! for it is written, 'The Lord thy God shalt thou worship and him only shalt thou serve.'" 11. Then the devil left him; and behold, angels came and ministered to him.

II

JESUS IN CAPHARNAUM

12. Now when he heard that John had been delivered up, he withdrew into Galilee. 13. And leaving the town of

6: Ps. 90, 11f.—7: Deut. 6, 16.—10: Deut. 6, 13.—12-17: Mark 1, 14f; Luke 4, 14. 31.

Nazareth, he came and dwelt in Capharnaum, which is by the sea, in the territory of Zabulon and Nephthalim; 14. that what was spoken through Isaias the prophet might be fulfilled: 15. "Land of Zabulon and land of Nephthalim, by the way to the sea, beyond the Jordan, Galilee of the Gentiles: 16. The people who sat in darkness have seen a great light; and upon those who sat in the region and shadow of death, a light has arisen." 17. From that time Jesus began to preach, and to say, "Repent, for the kingdom of heaven is at hand."

THE FIRST DISCIPLES CALLED

18. As he was walking by the sea of Galilee, he saw two brothers, Simon, who is called Peter, and his brother Andrew, casting a net into the sea (for they were fishermen). 19. And he said to them, "Come, follow me, and I will make you fishers of men." 20. And at once they left the nets, and followed

15f: Isa. 9, 1f.—18-22: Mark 1, 16-20; Luke 5, 1-11.

15-16. *Galilee of the Gentiles* was northern Galilee.



him 21. And going farther on, he saw two other brothers, James the son of Zebedee, and his brother John, in a boat with Zebedee their father, mending

their nets; and he called them. 22. And immediately they left their nets and their father, and followed him.

MISSION OF PREACHING AND MIRACLES

23. And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease and every sickness among the people. 24. And his fame spread into all Syria; and they brought to him all the sick suffering from various diseases and torments, those possessed, and lunatics, and paralytics; and he cured them. 25. And large crowds followed him from Galilee and Decapolis and Jerusalem and Judea, and from beyond the Jordan.

III

CHAPTER 5

THE BEATTITUDES

1. And seeing the crowds, he went up the mountain. And when he was

23: Mark 1, 39; Luke 4, 15. 44.—25: Mark 3, 7; Luke 6, 17-19.

25. *The Decapolis* was a confederation of about ten cities to the south and to the east of Lake Genesareth.

seated, his disciples came to him. 2. And opening his mouth he taught them, saying, 3. "Blessed are the poor in spirit, for theirs is the kingdom of heaven. 4. Blessed are the meek, for they shall

3-12: Luke 6, 20-23.—4: Ps. 36, 11.

5, 3. *Blessed are the poor...*: "Who are the poor of spirit who are called blessed? They are those who: 1. in the intimacy of their soul are detached from exterior goods, above all, from riches and honors; 2. show spontaneous contempt of them every time they can; 3. if they possess them, they use them with moderation and honesty; 4. if they lack them, they do not seek them with anxiety; 5. if they lose them, they suffer the loss with submission to the divine will." (CCG. 573.) St. Augustine and other Fathers further explain that the poor in spirit are also the humble. Poverty of spirit makes the Christian detach his heart from created things and with firm hope direct it toward the Creator and Heaven. (CAL. Matt. 5: 3.) St. Francis of Assisi, who practiced poverty most perfectly, was wont to say: "So great is the good which I expect, that every pain is a pleasure to me!" True riches do not consist in the treasures of this earth... but in grace, in virtue, in merits and in the friendship of God. (TCA. 3, p. 168.) Hence the Church has the Poverello of Assisi say: "Poor and humble, Francis enters Heaven rich".

4. *Blessed are the meek*: "The meek. that

possess the earth. 5. Blessed are they who mourn, for they shall be comforted.

5: Isa. 61, 2f; Apoc. 21, 4.

is, the gentle, are those who are kind to their neighbors, patiently tolerating annoyances without complaining and without avenging themselves." (CCG. 574.) The meek St. Francis de Sales often repeated: "More flies are attracted with a spoon of honey than with a barrel of vinegar!" Thus he explained that men can be conquered more through gentle goodness than with severity or bitter zeal. Hence "Nothing is painful," says St. Leo, "for him who loves and practices meekness." And St. John Climacus adds: "Meekness is the foundation of patience, the beginning, or better still, the mother of charity; it is the most evident proof of prudence, obtains pardon, is the refuge of sinners who wish to change their way of life, the dwelling place of the Holy Spirit". (TCA. 1, p. 489.)

5. *Blessed are they who mourn*: "Who are the afflicted who are called blessed by Jesus Christ? They are: 1. those who do not seek the pleasures of the world; 2. suffer the pains of this present life with joy or at least with patience inspired by submission to the will of God; 3. do penance for the sins committed; 4. sincerely weep for the evils of this world, the scandals and dangers to which the salvation of souls is exposed." (CCG. 575.) In a more generical sense, the promise of consolation is made to all those who in this vale of tears find themselves in pain and in sorrow, because

6. Blessed are they who hunger and thirst for justice, for they shall be satisfied. 7. Blessed are the merciful, for they

of the dangers, the temptations, the evils and the trials of the present life and hence aim at Heaven, to the repose in Paradise.

6. *Blessed are they who hunger and thirst...*: The word justice mentioned here does not mean to pay debts, to not injure our neighbor or to defend our own rights in court, but signifies sanctity, that is, that interior justice which renders man dear to God when he forces himself to always fulfill the law and the will of God. Hence, "those who daily try to progress with good works in perfection and in charity toward God and their neighbor, have hunger and thirst for justice". (Cfr. CCG. 576.) "The just man," says St. Bernard, "never thinks he has reached his goal nor does he say: 'It is enough now!' But he continually feels a greater hunger and thirst for justice. If he should live forever, he would always strive to grow in justice and sanctity." (TCA. 2, p-172.) Frequently examine yourself as to what your desires are.

7. *Blessed are the merciful*: All men need divine mercy, hence they too must be merciful towards others as they wish God to be with them. "Therefore they who share their goods with their neighbor and try to keep misery, both corporal and spiritual, away from him for the love of God, are merciful." (CCG. 577.) To be merciful, to always have pity and to

shall obtain mercy. 8. Blessed are the clean of heart, for they shall see God. 9. Blessed are the peacemakers, for they

8: Pss. 23, 4; 72, 1.

forgive is something entirely peculiar to God; consequently St. John Chrysostom writes: "To be merciful means to be perfect and, better still, I will say it is to be God, because a divine function is exercised and fulfilled." (TCA. 2, p. 502.)

8. *Blessed are the clean of heart*: "Who are the clean of heart? They are those who not only flee mortal sin, and especially sins of impurity, but also, as far as is possible, abstain from venial sin, and practice holy purity with great delicacy." (CCG. 578.) According to the Bible, purity also consists in simplicity and uprightness of heart. Jesus promises to the pure of heart, not only an intuitive vision in Heaven, but also the filial knowledge of God on earth, united to a tender confidence in Him. (Cfr. Matt. 5: 8.) The simple and upright heart does not do anything for which he must blush or repent. He does not fear to be surprised in fraud, to be accused of malice, to be punished or confused. God protects the innocence of a simple and upright heart against the calumnies and plots of the wicked. (TCA. 3, p. 452.)

9. *Blessed are the peacemakers*: "Who are the peacemakers? They are those who not only keep themselves at peace with their neighbor,

shall be called children of God. 10. Blessed are they who suffer persecution for justice' sake, for theirs is the kingdom of heaven. 11. Blessed are you when men reproach you, and persecute you, and, speaking falsely, say all manner of

10: 1 Pet. 2, 20; 3, 14; 4, 14.

but also apply themselves to maintain peace among their fellow-men." (CCG. 579.) The Most Sacred Heart of Jesus greatly loves and esteems peace in the hearts, in the families and in society, where His image is honored. On the contrary, the persons who cause evil, who slander, who calumniate and sow discord, greatly displease God. "To show oneself peaceful towards others," writes St. John Chrysostom, "does not only signify to cause enemies to be reconciled among themselves, but also to forget all injuries for love of peace; because the peace which gives happiness is not that which is only on the lips, but that which reposes in the heart." (Bell. 3, 522.)

10. *Blessed are they who suffer persecution...* In this world the good will always be persecuted, just as their Mother the Church is persecuted, as were the Apostles and as was Jesus the Redeemer. Nevertheless, not all the persecuted are blessed, "only those who suffer persecution for justice's sake; that is, they who patiently suffer derisions, calumnies and persecutions for the love of Jesus". (CCG. 580.) "For the good Christians, persecutions repre-

evil against you, for my sake. 12. Rejoice and exult, because your reward is great in heaven; for so did they persecute the prophets who were before you.

THE DISCIPLES

COMPARED TO SALT AND LIGHT

13. "You are the salt of the earth; but if the salt loses its strength, what shall it be salted with? It is no longer of any use but to be thrown out and trodden underfoot by men.

14. "You are the light of the world. A city set on a mountain cannot be hid-

13: Mark 9, 49; Luke 14, 34f.

sent that which the file and the hammer are for iron, that which the oven is for bread and fire for gold." (St. Augustine, TCA. 3, p. 145.)

13-15. The Catholic Church is alluded to in these verses. She is manifest and visible and is compared to a city situated on top of a mountain, which can be seen from all sides; since she is to be obeyed by all, it is necessary that everyone be able to know her. (R.C. 1, 108.) "What do we believe in the ninth article of the Creed with the words: The Holy Catholic Church? We believe that there is a supernatural, visible, perfect, holy and univer-

den. 15. Neither do men light a lamp and put it under the measure, but upon the lamp-stand, so as to give light to all in the house. 16. Even so let your light shine before men, in order that they may see your good works and give glory to your Father in heaven.

THE OLD LAW AND THE NEW

17. "Do not think that I have come to destroy the Law or the Prophets. I have not come to destroy, but to fulfill. 18. For amen I say to you, till heaven and earth pass away, not one jot or

15: Mark 4, 21.—18: Luke 16, 17.

sal society which Jesus Christ instituted while He was on this earth, and called it Church. She is His Mystical Body. (CCG. 131.) "Why did Jesus Christ institute the Church? So that men would find in her the safe guide and the means of sanctity and salvation." Jesus Christ has imposed upon us the sacred duty of listening to and of following the teachings of His Church under pain of being considered as pagans and idolaters (Matt. 18: 17), because He made her infallible: this is a solemn truth of faith. Therefore Jesus threatens with serious punishments those who do not obey her. "O Lord!" exclaims Richard of St. Victor, "if that

one tittle shall be lost from the Law till all things have been accomplished. 19. Therefore whoever does away with one of these least commandments, and so teaches men, shall be called least in the kingdom of heaven; but whoever carries them out and teaches them, he shall be called great in the kingdom of heaven. 20. For I say to you that unless your justice exceeds that of the Scribes and Pharisees, you shall not enter the kingdom of heaven.

which we believe and is taught by the Church is erroneous, it is You Who deceives us." (TCA I, 208.) But God and the Church cannot deceive. Therefore St. Ambrose thus exhorts the faithful: "We must keep ourselves on the boat of the Church while on the stormy sea of the world; violent winds toss her, roaring waves envelop her, numerous pirates lay snares for her, trying to destroy her and to sink her. But she will never be shipwrecked, because Jesus Christ's Cross is its mast, the Celestial Father governs her stern and is her pilot, the Holy Spirit is the favorable wind that directs her into port, while twelve able seamen, the twelve Apostles, guide her through the sand pits and rocks so ably that she overcomes all obstacles without ever being stranded." (TCA I, p. 218.)

AGAINST ANGER

21. "You have heard that it was said to the ancients, 'Thou shalt not kill', and that whoever shall kill shall be liable to judgment. 22. But I say to you that everyone who is angry with his brother shall be liable to judgment; and whoever says to his brother, 'Raca,' shall be liable to the Sanhedrin; and whoever says, 'Thou fool!', shall be liable to the fire of Gehenna. 23. Therefore, if thou art offering thy gift at the altar, and there rememberest that thy brother has

21: Ex. 20, 13; Deut. 5, 17.

22. *Shall be liable to the fire of Gehenna:* The valley which surrounds Jerusalem on the south was called Gehenna and had become synonymous with hell because a fire was always burning there in order to burn the rubbish of the city. Therefore, one who grievously breaks the law of God is condemned to hell. "Does he who breaks the Commandments of God sin mortally? He who deliberately breaks even only one Commandment of God in a serious matter, seriously sins against God and hence merits Hell." "When an ardent desire of sin invades you, I wish that you would think of the terrible and intolerable tribunal of Christ, in which the Judge will sit upon a very high throne and all the creatures will

anything against thee, 24. leave thy gift before the altar and go first to be reconciled to thy brother, and then come and offer thy gift. 25. Come to terms with thy opponent quickly while thou art with him on the way, lest thy opponent deliver thee to the judge, and the judge to the officer, and thou be cast into prison. 26. Amen I say to thee, thou wilt not come out from it until thou hast paid the last penny.

CHASTITY OF MIND AND BODY

27. "You have heard that it was said to the ancients, 'Thou shalt not commit adultery. 28. But I say to you that anyone who so much as looks with lust at a woman has already committed adultery with her in his heart.

25f: Luke 12, 58f.—27: Ex. 20, 14; Deut. 5, 18.

assist at it, trembling at the glorious sight of Him. Each one of us will also be led there to answer for all the actions performed during life. Fear these things and, impressed with holy fear, restrain the desire of sin in your soul." (St. John Chrysostom; CCG. T.D. 603.)

28. *Looks with lust*: that is, with evil desire. "What does the ninth commandment forbid us? It forbids us evil thoughts and desires.

29. "So if thy right eye is an occasion of sin to thee, pluck it out and cast it from thee; for it is better for thee that one of thy members should perish

29f: 18, 8f; Mark 9, 42. 46.

What does it command us? It commands us perfect interior purity of soul and the maximum respect, even in the intimacy of the heart, for the sanctuary of the family." Blessed are they who have a pure heart, because they shall see God! They will see Him here below through His grace; they will see Him in Heaven through the beatific vision and through the enjoyment of the celestial glory. "O purity," exclaims St. Ephrem, "restraint of the eyes, you disperse the darkness and render man all light! O purity, you crucify the flesh, reduce it to servitude and in an instance fling yourself to Heaven! O chastity, you moderate the passions, you reduce them to impotency and free the soul from cruel agitation!" "The fruit of purity is all sweet," writes St. Cyril; "incomparable is its beauty, most sweet is its sorrow, inestimable is its value." Let us therefore say with St. Augustine: "You, O Lord, command that I be pure, hence give me the strength to be so, and then command whatever You wish." (TCA. 3, p. 314.)

29-30. So if thy eye . . . if thy hand . . . God in the fifth commandment: thou shalt not kill, forbids mutilation, hence He cannot command here that we remove the eye or to

than that thy whole body should be thrown into hell. 30. And if thy right hand is an occasion of sin to thee, cut it off and cast it from thee; for it is better for thee that one of thy members should be lost than that thy whole body should go into hell.

DIVORCE

31. "It was said, moreover, 'Whoever puts away his wife, let him give her a written notice of dismissal.' 32. But I

31: 19, 3-9, Deut. 24, 1.—32: Mark 10, 11; Luke 16, 18.

cut off the hand that scandalizes. This is the meaning: If a thing or a person were as dear to us as our own eye or right hand, if it is an occasion of sin, we must flee from him or get rid of it. St. Francis de Sales graciously says that it is not the question of removing one's eye from his forehead, but that of removing from the eyes the things or the persons that scandalize us. Several years ago, a non-Catholic woman, after having read this tract of the Gospel cut off the hand with which she had sinned. The fact became known and was printed in the newspapers, it was even mentioned in the *Osservatore Romano*. Such are the mistakes which private interpretation of the Holy Scriptures, without the guidance of the Church, can make.

say to you that everyone who puts away his wife, save on account of immorality, causes her to commit adultery; and he who marries a woman who has been put away commits adultery.

CONCERNING OATHS

33. "Again, you have heard that it was said to the ancients, 'Thou shalt not swear falsely, but fulfill thy oaths to the Lord.' 34. But I say to you not to swear at all: neither by heaven, for it is the throne of God; 35. nor by the earth, for it is his footstool; nor by Jerusalem, for it is the city of the great King. 36. Neither do thou swear by thy head, for thou canst not make one hair white or black. 37. But let your speech be, 'Yes, yes'; 'No, no'; and whatever is beyond these comes from the evil one.

THE NEW LAW OF TALION

38. "You have heard that it was said, 'An eye for an eye,' and, 'A tooth for a tooth.' 39. But I say to you not to resist the evildoer; on the contrary, if

33: Lev. 19, 12; Num. 30, 3; Deut. 23, 21.
--34: Isa. 66, 1.—37: Jas. 5, 12.—38: Lev. 24, 19f.—39-48 Luke 6, 27-36.

someone strike thee on the right cheek, turn to him the other also; 40. and if anyone would go to law with thee and take thy tunic, let him take thy cloak as well; 41. and whoever forces thee to go for one mile, go with him two. 42. To him who asks of thee, give; and from him who would borrow of thee, do not turn away.

THE LOVE OF ENEMIES

43. "You have heard that it was said 'Thou shalt love thy neighbor, and shalt hate thy enemy.' 44. But I say to you love your enemies, do good to those who hate you, and pray for those who persecute and calumniate you, so that you may be children of your Father in heaven, who makes his sun to rise on the good and the evil, and sends rain on the just and unjust. 46. For if you love those that love you, what reward shall you have? Do not even the publicans do that? 47. And if you salute your brethren only, what are you doing more than others? Do not even the Gentiles do that?

42: Deut. 15, 7f.—43: Lev. 19, 18.

48. "You therefore are to be perfect, even as your heavenly Father is perfect."

CHAPTER 6

PURITY OF INTENTION

1. "Take heed not to do your good before men, in order to be seen by them; otherwise you shall have no reward with your Father in heaven."

48. *As your heavenly Father is perfect...*: The perfection which Jesus inculcates here, is partly obligatory and partly of counsel. That which regards the commandments and the duties of one's state in life is obligatory for everyone, because everyone in his own state must force himself to be a perfect Christian. That which regards the evangelical counsels, that is, voluntary poverty, chastity and religious obedience, etc., are of counsel. The perfection which Jesus demands, either obligatory or of counsel, is not a human or exterior perfection, but a divine, interior perfection, similar to that of God. (CAL. Matt. 5: 48.) This Father of our Lord Jesus Christ is also our Father and our God. "What does 'God is infinitely perfect' mean? It means that in God there is every perfection without defect and without limit; that is, He is infinite Power, Wisdom and Goodness." Now this Father does not want degenerate children, but desires children sim-

ALMSGIVING

2. "Therefore when thou givest alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and streets, in order that they may be honored by men. Amen I say to you, they have received their reward. 3. But when thou givest alms, do not let thy left hand know what thy right hand is doing, 4. so that thy alms may be given in secret; and thy Father, who sees in secret, will reward thee.

PRAYER

5. "Again, when you pray, you shall not be like the hypocrites, who love to pray standing in the synagogues and at the street corners, in order that they may be seen by men. Amen I say to you, they have received their reward. 6. But when thou prayest, go into thy room, and closing thy door, pray to thy Father in secret; and thy Father, who sees in secret, will reward thee.

7. "But in praying, do not multiply

ilar to Himself. Be therefore perfect in meekness, in purity of heart, in patience, in charity and in all the virtues commanded by the Law of God and of the Church. (CAL. Matt. 5: 48.)

words, as the Gentiles do; for they think that by saying a great deal, they will be heard. 8. So do not be like them; for your Father knows what you need before you ask him. 9. In this manner therefore shall you pray: 'Our Father who art in heaven, hallowed be thy name. 10. Thy kingdom come, thy will be done on earth, as it is in heaven. 11. Give us this day our daily bread. 12. And forgive us our debts, as we also forgive our debtors. 13. And lead us not into temptation, but deliver us from evil.' 14. For if you forgive men their offenses, your heavenly Father will also forgive you your offenses. 15. But if you

9: Luke 11, 2ff.—14: 18, 35; Mark 11, 25.

6, 9. *Therefore shall you pray: Our Father...* Our Father and not my Father, because Jesus wants that each one should pray for all, as He became flesh, suffered and died for all; and in Him all of us form one Mystical Body. Praying for all, we also participate in everyone's prayers. How beautiful and consoling is this invisible but real communication among the members of the Church! "What is the Our Father? It is the prayer taught and recommended by Jesus Christ, which is therefore called the Sunday Prayer or the Lord's Prayer. The Our Father is the most excellent

do not forgive men, neither will your Father forgive you your offenses.

FASTING

16. "And when you fast, do not look gloomy like the hypocrites, who disfigure their faces in order to appear to men as fasting. Amen I say to you, they have received their reward. 17. But

prayer, because it issued from the mind and Heart of Jesus Christ, and in seven brief requests contains that which we must ask of God as His children and as brothers among ourselves. Why does Jesus Christ make us invoke God as our Father? To remind us that God is truly everyone's Father, especially of us Christians who in Baptism, were adopted by Him as His sons; and to inspire in us great love for and trust in Him." What an honor it is for us to call God our Father! But let us not forget that to call God our Father implies that we are obliged to conduct ourselves as children of God, so that, if we are happy to have God as our Father, He will be happy to have us as His children. (St. Cyprian, TCA 3, p. 45.) Jesus said: "Whatsoever you shall ask the Father in My Name, you shall receive it: how much more efficaciously then will we receive that which we ask in the Name of Christ if we pray with His own words?" (St. Cyprian, CAL. Matt. 6: 9.)

thou, when thou dost fast, anoint thy head and wash thy face, 18. so that thou mayest not be seen fasting by men, but by thy Father, who is in secret; and thy Father, who sees in secret, will reward thee.

TRUE RICHES

19. "Do not lay up for yourselves treasures on earth, where rust and moth consume, and where thieves break in and steal; 20. but lay up for yourselves treasures in heaven, where neither rust nor moth consumes, nor thieves break in and steal. 21. For where thy treasure is, there also will thy heart be.

22. "The lamp of the body is the eye. If thy eye be sound, thy whole body will be full of light. 23. But if thy eye be evil, thy whole body will be full of darkness. Therefore if the light that is in thee is darkness, how great is the darkness itself!

24. "No man can serve two masters;

19: Luke 12, 33.—22: Luke 11, 34-36.—
24: Luke 16, 13.

24. *Mammon*, in the Palestinian tongue, signifies riches. Riches and God are two rivals who contest with one another for man's heart.

for either he will hate the one and love the other, or else he will stand by the one and despise the other. You cannot serve God and mammon.

TRUST IN GOD

25. "Therefore I say to you, do not be anxious for your life, what you shall eat; nor yet for your body, what you shall put on. Is not the life a greater thing than the food, and the body than the clothing? 26. Look at the birds of the air: they do not sow, or reap, or gather into barns; yet your heavenly Father feeds them, Are not you of much more value than they? 27. But which of you by being anxious about it can add to his stature a single cubit?

28. "And as for clothing, why are you anxious? Consider how the lilies of the field grow; they neither toil nor spin, 29. yet I say to you that not even Solomon in all his glory was arrayed

25-33: Luke 12, 22-31.

But the heart that gives itself to God for love, becomes God; the heart which leans towards riches becomes mud in the eyes of God and as hard as metal towards his neighbor.

like one of these. 30. But if God so clothes the grass of the field, which flourishes today but tomorrow is thrown into the oven, how much more you, O you of little faith!

31. "Therefore do not be anxious, saying, 'What shall we eat?' or, 'What shall we drink?' or, 'What are we to put on?' 32. (for after all these things the Gentiles seek); for your Father knows that you need all these things. 33. But seek first the kingdom of God and his justice, and all these things shall be given you besides. 34. Therefore do not be anxious about tomorrow; for tomorrow will have anxieties of its own. Sufficient for the day is its own trouble.

CHAPTER 7

AVOIDING JUDGMENTS

1. "Do not judge, that you may not be judged. 2. For with what judgment you judge, you shall be judged; and with

1f. Mark 4, 24; Luke 6, 37f.

7, 1-5. *Do not judge...*: Here Jesus forbids rash or malignant judgment of our neighbor as well as detraction or slandering others.

what measure you measure, it shall be measured to you. 3. But why dost thou see the speck in thy brother's eye, and yet dost not consider the beam in thy own eye? 4. Or how canst thou say to

3-5: Luke 6, 41f.

"What is one who has defamed, ruined his neighbor's good name by falsely accusing him or by slandering him, obliged to do? He must repair, as much as he can, the damage he has done." "Why do you appoint yourself to judge your brother? He is your equal, it is not your duty to pronounce judgment on him. Never has there been a sin committed by a man so enormous that any other man could not commit it also if the Creator's assistance were lacking to him." (St. Augustine.) "Do not judge or condemn anyone," says St. John Chrysostom, "nor trust a suspicion, without first ascertaining for yourself how things really are." In fact, let us not forget St. Bernard's wise teaching: "If you cannot excuse the action, at least excuse the intention: suppose that he did not know or was deceived or perhaps made a mistake. If, however, the fault is so certain as to exclude any doubts, and cannot be hidden, even then try to excuse the offender, saying to yourself: The temptation was too strong. Who knows what a massacre it would have made of me, if it had assailed me with the same violence!" (TCA. 2. pp. 151-152-154.) See also: Mark 10: 19.

thy brother, 'Let me cast out the speck from thy eye'; and behold, there is a beam in thy own eye? 5. Thou hypocrite, first cast out the beam from thy own eye, and then thou wilt see clearly to cast out the speck from thy brother's eye.

6. "Do not give to dogs what is holy, neither cast your pearls before swine, or they will trample them under their feet and turn and tear you.

POWER OF PRAYER

7. "Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you. 8. For everyone who asks, receives; and he who seeks, finds; and to him who knocks, it shall

7-11: Mark 11, 24; Luke 11, 9-13.

6. *Dogs* are the stubborn attackers of the truth; *pearls* are the Sacraments (St. John Chrysostom); *swine* are the impure despisers (St. Augustine).

7. *Ask . . . seek . . . knock . . .*: Behold three imperatives. Now, when God speaks in the imperative mood, He most assuredly wants to be obeyed. "Is it therefore necessary to pray? Yes, it is necessary to pray and to pray often, because God commands it and, ordinarily, only

be opened. 9. Or what man is there among you, who, if his son asks him for a loaf, will hand him a stone; 10. or if he asks for a fish, will hand him a serpent? 11. Therefore, if you, evil as you are, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him!

THE GOLDEN RULE

12. "Therefore all that you wish men to do to you, even so do you also to them; for this is the Law and the Prophets.

OBSTACLES TO VIRTUE

13. "Enter by the narrow gate. For

12: Luke 6, 31.—13: Luke 13, 24.

if we pray does He grant us spiritual and temporal graces." He who prays saves himself, he who does not pray, damns himself. (St. Alphonsus.) He who prays little, obtains little, he who prays much, obtains much; he who prays a great deal, becomes a saint. "The court," says St. John Chrysostom, "and the ears of the princes are open to only a few privileged persons, but the court and the ears of God always remain wide open for whoever wishes to have access." (TCA. 3, p. 202.)

wide is the gate and broad is the way that leads to destruction, and many there are who enter that way. 14. How narrow the gate and close the way that leads to life! And few there are who find it.

15. "Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves. 16. By their fruits you will know them. Do men gather grapes from thorns, or figs from thistles? 17. Even so, every good tree bears good fruit, but the bad tree bears bad fruit. 18. A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. 19. Every tree that does not bear good fruit is cut down and thrown

17: 12, 33.—19: 3, 10.

15. *False prophets* are those who seminate errors or introduce evil customs, whatever be the means with which they propagate them. However, not only are the great leaders of a sect of heretics such as Luther, or the communists such as Lenin, (or the neo-pagan idolaters of our race) false prophets, but also those parents who do not educate their children as Christians... They are known by their fruits! It is Jesus who says it!... He is not deceived; one day He will judge.

into the fire. 20. Therefore, by their fruits you will know them.

21. "Not everyone who says to me, 'Lord, Lord,' shall enter the kingdom of heaven; but he who does the will of my Father in heaven shall enter the kingdom of heaven. 22. Many will say to me in that day, 'Lord, Lord, did we not prophesy in thy name, and cast out devils in thy name, and work many miracles in thy name?' 23. And then I will declare to them, 'I never knew you. Depart from me, you workers of iniquity!'

CONCLUSION OF THE SERMON

24. "Everyone therefore who hears these my words and acts upon them, shall be likened to a wise man who built his house on rock. 25. And the rain fell, and the floods came, and the winds blew and beat against that house, but it did not fall, because it was founded on rock. 26. And everyone who hears these my words and does not act upon them, shall be likened to a foolish man

23 Luke 13, 27; Pss. 6, 9; 118, 115.—24-27: Luke 6, 47-49.

who built his house on sand. 27. And the rain fell, and the floods came, and the winds blew and beat against that house, and it fell, and was utterly ruined."

EPILOGUE

28. And it came to pass when Jesus had finished these words, that the crowds were astonished at his teaching; 29. for he was teaching them as one having authority, and not as their Scribes and Pharisees.

CHAPTER 8

A LEPER

1. Now when he had come down from the mountain, great crowds followed him. 2. And behold, a leper came up and worshipped him, saying, "Lord, if thou wilt, thou canst make me clean." 3. And stretching forth his hand Jesus touched him, saying, "I will; be thou made clean." And immediately his leprosy was cleansed. 4. And Jesus said to

1-4: Mark 1, 40-44; Luke 5, 12-14.—4a: 9, 30; Mark 7, 36.—4b: Lev. 14, 2-32; Luke 17, 14.

him, "See thou tell no one; but go, show thyself to the priest, and offer the gift that Moses commanded, for a witness to them."

THE CENTURION'S SERVANT

5. Now when he had entered Capernaum, there came to him a centurion who entreated him, 6. saying, "Lord, my servant is lying sick in the house, paralyzed, and is grievously afflicted." 7. Jesus said to him, "I will come and cure him." 8. But in answer the centurion said, "Lord, I am not worthy that thou shouldst come under my roof; but only say the word, and my servant will be healed. 9. For I too am a man subject to authority, and have soldiers subject to me; and I say to one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does it."

10. And when Jesus heard this, he marvelled, and said to those who were

5-13: Luke 7, 1-10.

8, 10. *I have not found so great a faith in Israel...*: A praise equal to the great faith of this Gentile centurion, but a reproof to the

following him, "Amen I say to you, I have not found such great faith in Israel. 11. And I tell you that many will come from the east and from the west, and will feast with Abraham and Isaac and Jacob in the kingdom of heaven, 12. but the children of the kingdom will be

12. 22, 13; 24, 51; 25, 30.

Hebrews as well as to many Catholics who believe little or nothing in God, but much in men and in themselves. St. Augustine says to these "You believe that which you please and reject that which you do not like, you do not believe in the Gospel, but in yourselves. You want to put yourselves in the place of authority." (TCA. 2, p. 14.) "In fact, without faith it is impossible to please God," loudly proclaims St. Paul. (Heb. 11: 6.) "Moreover, faith without works is dead," exclaims St. James. (James 2: 17.) Theology also teaches that works without faith are dead. Hence it is not enough to live, as is said, "as gentlemen", but we must live as Christians. In his masterpiece, "The Betrothed", Manzoni subtly and ironically names nine types of "gentlemen": the greater part of which were certainly not models of virtue, but... all "gentlemen", to listen to them. Even the abominable Griso considered himself a gentleman while stealing the treasures of his worthy master. So bold is the world in corrupting moral concepts! But there is no joking with God, nor can compromises be

put forth into the darkness outside; there will be the weeping, and the gnashing of teeth." 13. Then Jesus said to the centurion, "Go thy way; as thou hast believed, so be it done to thee." And the servant was healed in that hour.

PETER'S MOTHER-IN-LAW

14. And when Jesus had come into Peter's house, he saw Peter's mother-in-law lying in bed, sick with a fever. 15. And he touched her hand, and the fever

14-16: Mark 1, 29-34; Luke 4, 38-41.

made. "Which, then, are the virtues peculiar to the Christian? They are the supernatural virtues, especially faith, hope and charity which are called the theological or divine virtues, because they have God as their object and their motive. What is faith? It is that supernatural virtue by which we believe, on the authority of God, that which He has revealed and proposes that we believe through the Church." Therefore, no doubt can arise in any believer concerning the truths of which the Church is teacher and God, Essential truth, is the guarantee. (CR. 1, 9.) For the Faith we live a pure, happy, tranquil, holy and joyful life. "At present we love believing that which we will see; in Heaven we will love seeing that which we believed." (St. Augustine, TCA. 2, p. 7.)

left her; and she rose and began to wait on them.

OTHER MIRACLES

16. Now when it was evening, they brought to him many who were possessed, and he cast out the spirits with a word, and cured all who were sick; 17. that what was spoken through Isaias the prophet might be fulfilled, who said, "He himself took up our infirmities, and bore the burden of our ills."

SACRIFICE TO FOLLOW CHRIST

18. But when Jesus saw great crowds about him, he gave orders to go across the sea. 19. Then a Scribe came and said to him, "Master, I will follow thee wherever thou goest." 20. But Jesus said to him, "The foxes have dens, and the birds of the air have nests; but the Son of Man has nowhere to lay his head." 21. And another, who was one of his disciples, said to him, "Lord, let me first go and bury my father." 22. But Jesus said to him, "Follow me, and leave the dead to bury their own dead."

17: Isa. 53, 4.—19-22: Luke 9, 57-60.

THE STORM ON THE LAKE

23. Then he got into a boat, and his disciples followed him. 24. And behold, there arose a great storm on the sea, so that the boat was covered by the waves; but he was asleep. 25. So they came and woke him, saying, "Lord, save us! we are perishing!" 26. But he said to them, "Why are you fearful, O you of little faith?" Then he arose and rebuked the wind and the sea, and there came a great calm. 27. And the men marvelled, saying, "What manner of man is this, that even the wind and the sea obey him?"

EXPULSION OF THE DEVILS IN GERASA

28. Now when he had come to the other side, to the country of the Gerasenes, there met him two men who were possessed, coming from the tombs, so exceedingly fierce that no one could pass by that way. 29. And behold, they cried out, saying, "What have we to do

23-27: Mark 4, 35-40; Luke 8, 22-25.—28 . 34: Mark 5, 1-17; Luke 8, 26-37.

28. Jesus landed in territory near Gadara, situated about 10 kilometers from the lake. See also Mark 5: 1.

with thee, Son of God? Hast thou come here to torment us before the time?"

30. Now not far from them there was a herd of many swine, feeding. 31. And the devils kept entreating him, saying, "If thou cast us out, send us into the herd of swine." 32. And he said to them, "Go!" And they came out and entered into the swine; and behold, the whole herd rushed down the cliff into the sea, and perished in the water. 33. But the swineherds fled, and going away into the town, they reported everything, and what had befallen the men possessed by demons. 34. And behold, all the town came out to meet Jesus; and on seeing him they entreated him to depart from their district.

CHAPTER 9

A PARALYTIC AT CAPHARNAUM

1. And getting into a boat, he crossed

1-8: Mark 2, 3-12; Luke 5, 18-26.

9, 1. *His town* is Capharnaum which became His dwelling place when He began His public life. The city is situated on the shores of Lake Tiberias, on the great Syrian-Egyptian way. The Romans collected the taxes.

over and came to his own town. 2. And behold, they brought to him a paralytic lying on a pallet. And Jesus, seeing their faith, said to the paralytic, "Take courage, son; thy sins are forgiven thee." 3. And behold, some of the Scribes said within themselves, "This man blasphemes." 4. And Jesus, knowing their thoughts, said, "Why do you harbor evil thoughts in your hearts? 5. For which is easier, to say, 'Thy sins are forgiven thee,' or to say, 'Arise, and walk'? 6. But that you may know that the Son of Man has power on earth to forgive sins" — then he said to the paralytic — "Arise,

4. *Knowing their thoughts*: "Does God know everything? Yes, God knows everything, even our thoughts: He is Omniscient." The reason is that God is everywhere. Hence, St. Augustine says to the sinner: "If you desire to commit sin, seek a place where God will not see you, and then do what you want". But where can we find this place, if God is everywhere? "Hence we must fear God in public and in private. Are you walking? He sees you. Is the light shining? He sees you. Is it dark? He sees you. You enter a room? He sees you. O! Let us fear Him Who has care to always keep His eye on us, and fearing Him, let us try not to offend Him." (TCA. 3, p.p. 224-225.)

take up thy pallet and go to thy house.”
7. And he arose, and went away to his house. 8. But when the crowds saw it, they were struck with fear, and glorified God who had given such power to men.

THE CALL OF MATTHEW

9. Now as Jesus passed on from there, he saw a man named Matthew sitting in the tax-collector's place, and said to him, “Follow me.” And he arose and followed him. 10. And it came to pass as he was at table in the house, that, behold, many publicans and sinners came to the table with Jesus and his disciples. 11. And the Pharisees seeing it, said to his disciples, “Why does your master eat with publicans and sinners?” 12. But Jesus heard it, and said, “It is not the healthy who need a physician, but they who are sick. 13. But go, and learn what this means: ‘I desire mercy, and not sacrifice.’ For I have come to call sinners, not the just.”

9-13: Mark 2, 14-17; Luke 5, 27-31.—11: Luke 15, 2.—13: Os. 6.6.

THE QUESTION OF FASTING

14. At that time the disciples of John came to him, saying, "Why do we and the Pharisees often fast, whereas thy disciples do not fast?" 15. And Jesus said to them, "Can the wedding guests mourn as long as the bridegroom is with them? But the days will come when the bridegroom shall be taken away from them, and then they will fast. 16. And no one puts a patch of raw cloth on an old garment, for the patch tears away from the garment, and a worse rent is made. 17. Nor do people pour new wine into old wine-skins, else the skins burst, the wine is spilt, and the skins are ruined. But they put new wine into fresh skins, and both are saved."

THE RULER'S DAUGHTER; THE WOMAN
WITH A HEMORRHAGE

18. As he was saying this to them,

14-17: Mark 2, 18-22; Luke 5, 33-38.—18-26: Mark 5, 22-43; Luke 8, 41-56.

16-17. *For raw cloth and new wine*, Jesus means His doctrine which must not be put on as a mending of the Old Law, nor must it infuse itself into tainted souls as those of the Pharisees. (St. Jerome.)



The Ruler's Daughter

behold, a ruler came up and worshipped him, saying, "My daughter has just now died; but come and lay thy hand upon her, and she will return to life." 19. And Jesus arose and followed him, and so did his disciples.

20. Now a woman who for twelve years had been suffering from hemorrhage, came up behind him and touched the tassel of his cloak, 21. saying to herself, "If I touch but his cloak I shall be saved." 22. But Jesus, turning and seeing her, said, "Take courage, daughter; thy faith has saved thee." And the woman was restored to health from that moment.

23. And when Jesus came to the ruler's house, and saw the flute players and the crowd making a din, he said, 24. "Begone, the girl is asleep, not dead." And they laughed him to scorn. 25. But when the crowd had been put out, he went in and took her by the hand; and the girl arose. 26. And the report of this spread throughout all that district.

TWO BLIND MEN

27. Now as Jesus was passing on from there, two blind men followed him, crying out and saying, "Have pity on us, Son of David!" 28. And when he had reached the house, the blind men came to him. And Jesus said to them, "Do you believe that I can do this to you?" They answered him, "Yes, Lord." 29. Then he touched their eyes, saying, "Let it be done to you according to your faith." 30. And their eyes were opened. And Jesus strictly charged them, saying, "See that no one knows of this!" 31. But they went out and spread his fame abroad throughout all that district.

A DUMB DEMONIAK

32. Now as they were going out, behold, there was brought to him a dumb man possessed by a devil. 33. And when the devil had been cast out, the dumb man spoke; and the crowds marvelled, saying, "Never has the like been seen in Israel." 34. But the Pharisees said, "By the prince of devils he casts out devils."

32-34: 12. 22-24: Luke 11. 14f.

THE MISSION OF THE APOSTLES

35. And Jesus was going about all the towns and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and curing every kind of disease and infirmity. 36. But seeing the crowds, he was moved with compassion for them, because they were bewildered and dejected, like sheep without a shepherd. 37. Then he said to his disciples, "The harvest indeed is great, but the laborers are few. 38. Pray therefore the Lord of the harvest to send forth laborers into his harvest."

CHAPTER 10

1. Then having summoned his twelve disciples, he gave them power over unclean spirits, to cast them out, and to cure every kind of disease and infirmity.

2. Now these are the names of the twelve apostles: first Simon, who is called Peter, and his brother Andrew; 3. James the son of Zebedee, and his brother John; Philip and Bartholomew;

36: Mark 6, 34; Ezech. 34, 5.—37: Luke 10, 2.—10, 1-15: Mark 6, 7-13, Luke 9, 1-5.—2-4: Mark 3, 14-19; Luke 6, 13-16; Acts 1, 13.

Thomas and Matthew the publican; James the son of Alpheus, and Thaddeus; 4. Simon the Cananean, and Judas Iscariot, he who betrayed him.

5. These twelve Jesus sent forth, having instructed them thus: "Do not go in the direction of the Gentiles, nor enter the towns of Samaritans; 6. but go rather to the lost sheep of the house of Israel. 7. And as you go, preach the message, 'The kingdom of heaven is at hand!' 8. Cure the sick, raise the dead, cleanse the lepers, cast out devils. Freely you have received, freely give. 9. Do not keep gold, or silver, or money in your girdles, 10. no wallet for your journey, nor two tunics, nor sandals, nor staff; for the laborer deserves his living.

11. "And whatever town or village you enter, inquire who in it is worthy; and stay there until you leave. 12. As you enter the house, salute it. 13. If then

6 15, 24.

10, 5. *The Samaritans*, in habitual discord with the Hebrews, only accepted the five books of Moses and circumcision in the Jewish religion. (St. Anselm.) For the time being, Jesus did not want His disciples to go out and preach beyond the confines of the elect people.

that house be worthy, your peace will come upon it; but if it be not worthy, let your peace return to you. 14. And whoever does not receive you, or listen to your words — go forth outside that house or town, and shake off the dust from your feet. 15. Amen I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that town.

OPPOSITION FORETOLD

16. "Behold, I am sending you forth like sheep in the midst of wolves. Be therefore wise as serpents, and guileless as doves. 17. But beware of men; for they will deliver you up to councils, and scourge you in their synagogues, 18. and you will be brought before governors and kings for my sake, for a witness to them and to the Gentiles. 19. But when they deliver you up, do not be anxious how or what you are to speak; for what you are to speak will be given you in that hour. 20. For it is not you who are speaking, but the Spirit of your Father who speaks through you. 21. And brother will hand over brother to death, and the father his child;

children will rise up against parents and put them to death. 22. And you will be hated by all for my name's sake; but he who has persevered to the end will be saved. 23. When they persecute you in one town, flee to another. Amen I say to you, you will not have gone through the towns of Israel before the Son of Man comes.

24. "No disciple is above his teacher, nor is the servant above his master. 25. It is enough for the disciple to be like his teacher, and for the servant to be like his master. If they have called the master of the house Beelzebub, how much more those of his household!

26. "Therefore do not be afraid of them. For there is nothing concealed that will not be disclosed, and nothing hidden that will not be made known. 27. What I tell you in darkness, speak it in the light; and what you hear whispered, preach it on the housetops. 28. And do not be afraid of those who kill the body but cannot kill the soul. But rather be afraid of him who is able to

22: 24, 9. 13; John 16, 1f.—24: Luke 6, 40; John 13, 16; 15, 20.—25: Mark 3, 22.—26-33: Luke 12, 2-9. 26: Luke 8, 17.

destroy both soul and body in hell.
29. Are not two sparrows sold for a farthing? And yet not one of them will fall to the ground without your Father's leave. 30. But as for you, the very hairs of your head are all numbered. 31. Therefore do not be afraid; you are of more value than many sparrows.

32. "Therefore, everyone who acknowledges me before men, I also will acknowledge him before my Father in heaven. 33. But whoever disowns me before men, I in turn will disown him before my Father in heaven.

34. "Do not think that I have come to send peace upon the earth; I have come to bring a sword, not peace. 35. For I have come to set a man at variance with his father, and a daughter with her mother, and a daughter-in-law with her mother-in-law; 36. and a man's enemies will be those of his own household. 37. He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me. 38. And he who

33: Luke 9, 26.—34-36: Luke 12, 51-53.—
35: Mich. 7, 6.—37: Luke 14, 26f.

does not take up his cross and follow me, is not worthy of me. 39. He who finds his life will lose it, and he who loses his life for my sake, will find it.

40. "He who receives you, receives me; and he who receives me, receives him who sent me. 41. He who receives a prophet because he is a prophet, shall receive a prophet's reward; and he who receives a just man because he is a just man, shall receive a just man's reward. 42. And whoever gives to one of these little ones but a cup of cold water to drink because he is a disciple, amen I say to you, he shall not lose his reward."

CHAPTER 11

THE BAPTIST'S DEPUTATION

1. Now it came to pass when Jesus had finished giving instructions to his twelve disciples, that he passed on from there to teach and preach in their towns. 2. But when John had heard in prison

39: Mark 8, 35; Luke 9, 24; 17, 33; John 12, 25. --40: Luke 10, 16; John 12, 44; 13, 20. --42: 25, 40; Mark 9, 40.—11, 2-19: Luke 7, 18-35.

of the works of Christ, he sent two of his disciples 3. to say to him, "Art thou he who is to come, or shall we look for another?" 4. And Jesus answering said to them, "Go and report to John what you have heard and seen: 5. the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise, the poor have the gospel preached to them. 6. And blessed is he who is not scandalized in me."

CHRIST'S WITNESS
CONCERNING JOHN

7. Then, as they went away, Jesus began to say to the crowds concerning John, "What did you go out to the desert to see? A reed shaken by the wind? 8. But what did you go out to see? A man clothed in soft garments? Behold, those who wear soft garments are in the houses of kings. 9. But what did you go out to see? A prophet? Yes, I tell you, and more than a prophet. 10. This is he of whom it is written, 'Behold, I send my messenger before

5: Isa. 35, 5f; 61, 1.—10: Mark 1, 2; Mal. 3, 1.

thy face, who shall make ready thy way before thee.' 11. Amen I say to you, among those born of women there has not risen a greater than John the Baptist; yet the least in the kingdom of heaven is greater than he. 12. But from the days of John the Baptist until now the kingdom of heaven has been enduring violent assault, and the violent have been seizing it by force. 13. For all the Prophets and the Law have prophesied until John. 14. And if you are willing to receive it, he is Elias who was to come. 15. He who has ears to hear, let him hear.

16. "But to what shall I liken this generation? It is like children sitting in the market place, 17. who call to their companions, and say, 'We have piped to you, and you have not danced; we have sung dirges, and you have not mourned.' 18. For John came neither

12: Luke 16, 16.—14: 17, 10-13; Luke 1, 17; Mal. 4, 5.

11, 12. *The violent*, in the good sense meaning, that is, those who strive to gain the kingdom of God. (Lagrange.)

14. John is Elias for spirit and virtue, not as a person.

eating nor drinking, and they say, 'He has a devill' 19. The Son of Man came eating and drinking, and they say, 'Behold a glutton and a wine-drinker, a friend of publicans and sinners!' And wisdom is justified by her children."

THE IMPENITENT TOWNS

20. Then he began to reproach the towns in which most of his miracles were worked, because they had not repented. 21. "Woe to thee, Corozain! woe to thee, Bethsaida! For if in Tyre and Sidon had been worked the miracles that have been worked in you, they would have repented long ago in sack-cloth and ashes. 22. But I tell you, it will be more tolerable for Tyre and

20-24: Luke 10, 12-15.

19. *Wisdom is justified by her children.* The wisdom of God is justified and revealed by itself in the management of the world; that is, in His works and in the conduct of His children.

21. *Corozain and Bethsaida* were cities along the shore of Lake Genesareth. Bethsaida was the fatherland of five of the Apostles: Peter, Andrew, James, John and Philip.

22. *Tyre and Sidon* were cities of Phoenicia, north of Palestine.

Sidon on the day of judgment than for you. 23 And thou, Capharnaum, shalt thou be exalted to heaven? Thou shalt be thrust down to hell! For if the miracles had been worked in Sodom that have been worked in thee, it would have remained to this day. 24. But I tell you, it will be more tolerable for the land of Sodom on the day of judgment than for thee."

JESUS DRAWS MEN GENTLY TO HIMSELF

25. At that time Jesus spoke and said, "I praise thee, Father, Lord of heaven and earth, that thou didst hide these things from the wise and prudent, and didst reveal them to little ones. 26. Yes, Father, for such was thy good pleasure. 27. All things have been delivered to me by my Father; and no one knows the

25-27: Luke 10, 21f; 1 Cor. 1, 26-29.—27: John 3, 35; 6, 46; 7, 28; 8, 19; etc.

25. *Lord of Heaven and earth*: "What does God is Lord signify? It means that He is absolute master of all things." In fact, God created everything from nothing, He preserves and governs all. When reading the words "master of all", do not think that He is a despotic master, He is all but that. God is infinitely

Son except the Father; nor does anyone know the Father except the Son, and him to whom the Son chooses to reveal him.

28. "Come to me, all you who labor and are burdened, and I will give you rest. 29. Take my yoke upon you, and

29: Jer. 6, 16.

good. "Who is this God?" asks St. Bernard. Then he answers: "He is an omnipotent will, an immense virtue, an eternal light, an incommutable reason, supreme happiness. He creates men so that they may partake of Him, He vivifies them in order to refill them, He dilates them so that they will receive Him, He justifies them in order to possess them, He inflames them in order to glorify them, He fertilizes them in order that they may produce fruits of life, He directs them in their ways, He creates them for benevolence, He imposes a rule upon them in order to render them wise, He fortifies them to make them practice virtue, He visits them in order to comfort them, He illuminates them so that they may know Him, He destines them to immortality, He fills them with graces in order to lead them to happiness. He protects them in order to keep them safe from all dangers." (TCA. 1, p. 463.)

29. *Learn from me...*: "Take My yoke upon you and learn from Me, not to make the world, not to create all things both visible and

learn from me, for I am meek and humble of heart; and you will find rest for your souls. 30. For my yoke is easy, and my burden light."

CHAPTER 12

THE DISCIPLES PLUCK GRAIN ON THE SABBATH

1. At that time Jesus went through the standing grain on the Sabbath; and his disciples being hungry began to pluck ears of grain and to eat. 2. But the Pharisees, when they saw it, said to him, "Thy disciples are doing what it is not lawful for them to do on the Sabbath." 3. But he said to them, "Have you not read what David did when he

30 1 John 5, 3.—12, 1-8: Mark 2, 23-28; Luke 6, 1-5.—3: 1 Kgs. 21, 6.

invisible, not to perform stupendous miracles in this life and bring the dead back to life, but because I am meek and humble of heart. Do you want to be great? Begin from a profound humility." (St. Augustine, Discourse 10 on the Word of God.)

and those with him were hungry? 4. How he entered the house of God, and ate the loaves of proposition which neither he nor those with him could lawfully eat, but only the priests? 5. Or have you not read in the Law, that on the Sabbath days the priests in the temple break the Sabbath and are guiltless? 6. But I tell you that one greater than the temple is here. 7. But if you knew what this means, 'I desire mercy, and not sacrifice,' you would never have condemned the innocent; 8. for the Son of Man is Lord even of the Sabbath."

A MAN WITH A WITHERED HAND

9. And when he had passed on from that place he entered their synagogue. 10. And behold, a man with a withered hand was there. And they asked him, saying, "Is it lawful to cure on the Sabbath?" that they might accuse him. 11. But he said to them, "What man is there among you who, if he has a single

4: Lev. 24, 5-9.—5: Num. 28, 9.—7: 9, 13; Os. 6, 6.—9-14: Mark 3, 1-6; Luke 6, 6-11; 14, 3-5.—11: Deut. 22, 4.



The Disciples Pluck Grain on the Sabbath

sheep and it falls into a pit on the Sabbath, will not take hold of it and lift it out? 12. How much better is a man than a sheep! Therefore, it is lawful to do good on the Sabbath." 13. Then he said to the man, "Stretch forth thy hand." And he stretched it forth, and it was restored, as sound as the other. 14. But the Pharisees went out and took counsel against him, how they might do away with him.

THE MERCY OF JESUS

15. Then, knowing this, Jesus withdrew from the place; and many followed him and he cured them all, 16. and warned them not to make him known; 17. that what was spoken through Isaias the prophet might be fulfilled, who said, 18. "Behold, my servant, whom I have chosen, my beloved in whom my soul is well pleased: I will put my Spirit upon him, and he will declare judgment to the Gentiles. 19. He will not wrangle, nor cry aloud, neither will anyone hear his voice in the streets. 20. A bruised reed he will not break, and a smoking wick he will

15: Mark 3, 7-12.—18: Isa. 42, 1-4.

not quench, till he send forth judgment unto victory; 21. and in his name will the Gentiles hope."

BLASPHEMY OF THE PHARISEES

22. Then there was brought to him a possessed man who was blind and dumb; and he cured him so that he spoke and saw. 23. And all the crowds were amazed, and they said, "Can this be the Son of David?" 24. But the Pharisees, hearing this, said, "This man does not cast out devils except by Beelzebub, the prince of devils."

25. And knowing their thoughts Jesus said to them, "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand. 26. And if Satan casts out Satan, he is divided against himself; how then shall his kingdom stand? 27. And if I cast out devils by Beelzebub, by whom do your children cast them out? Therefore they shall be your judges. 28. But if I cast out devils by the Spirit of God, then

22-24: Luke 11, 14f.—24: 9, 32-34; Mark 3, 22.—25-29: Mark 3, 23-27; Luke 11, 17-22.

the kingdom of God has come upon you. 29. Or, how can anyone enter the strong man's house, and plunder his goods, unless he first bind the strong man? Then he will plunder his house. 30. He who is not with me is against me, and he who does not gather with me scatters.

31. "Therefore I say to you, that every kind of sin and blasphemy shall be forgiven to men; but the blasphemy against the Spirit will not be forgiven. 32. And whoever speaks a word against

30: Luke 11, 23.—31f: Mark 3, 28-30; Luke 12, 10.

12, 32. In asserting the impossibility of obtaining the remission of sins against the Holy Spirit either in this life or in the next, Jesus implicitly admits that certain sins, that is, venial sins, can even be forgiven in the life to come, but not in Hell, because there no sorrow for sin can be felt. Nor can sins be forgiven in Heaven since sin cannot enter Heaven. From here, then, the Fathers establish the existence of Purgatory. (CAL. Matt. 12: 32.)

"What is Purgatory? Purgatory is the temporal suffering of the privation of God and of other pains which cleanse the soul of all the remains of sin." "The fire of Purgatory," says St. Augustine, "is more painful than any

the Son of Man, it shall be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this world or in the world to come. 33. Either make the tree good and its fruit good, or make the tree bad and its fruit bad; for by the fruit the tree is known. 34. You brood of vipers, how can you speak good things, when you are evil? For out of the abundance of

33 Luke 6, 43-45.

suffering we can imagine in this life. O! Blessed is the soul who will take care to purify herself in this world so as to merit the vision of God immediately after death! It is better to spend an entire lifetime in the purgatory of penance, than to remain even only a single year in the Purgatory of the life to come." (ICA. 3, p. 309.) The Holy Spirit tells us: "Extend your charity to the deceased also." (Ecclus. 7: 21.) Hence let us pray for the souls in Purgatory. The means of helping the souls in Purgatory are: 1. have Masses said for them; 2. receive Holy Communion for them; 3. offer the most holy Wounds of Jesus Crucified to God; 4. pray for them; 5. acquire indulgences and apply them to the deceased; 6. perform good works such as: fasting, giving of alms, forgiving offences, amending injuries, especially performing works neglected by the deceased.

the heart the mouth speaks. 35. The good man from his good treasure brings forth good things; and the evil man from his evil treasure brings forth evil things. 36. But I tell you, that of every idle word men speak, they shall give account on the day of judgment. 37. For by thy words thou wilt be justified, and by thy words thou wilt be condemned."

THE SIGN OF JONAS

38. Then certain of the Scribes and Pharisees answered him, saying, "Master, we would see a sign from thee." 39. But he answered and said to them, "An evil and adulterous generation demands a sign, and no sign shall be given it but the sign of Jonas the prophet. 40. For even as Jonas was in the belly of the fish three days and three nights, so will the Son of Man be three days and three nights in the heart of the earth. 41. The men of Nineve will rise up in the judgment with this generation and will condemn it; for they repented at the preaching of Jonas, and behold, a greater

39-42: Mark 8, 11f; Luke 11, 29-32.—39: 16, 4; 1 Cor. 1, 22-41: Jonas 3, 5.

than Jonas is here. 42. The queen of the South will rise up in the judgment with this generation and will condemn it; for she came from the ends of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here.

43. "But when the unclean spirit has gone out of a man, he roams through dry places in search of rest, and finds none. 44. Then he says, 'I will return to my house which I left'; and when he has come to it, he finds the place unoccupied, swept and decorated. 45. Then he goes and takes with him seven other spirits more evil than himself, and they enter in and dwell there; and the last state of that man becomes worse than the first. So shall it be with this evil generation also."

JESUS AND HIS BRETHREN

46. While he was still speaking to the crowds, his mother and his brethren

42: 3 Kgs. 10, 1-10.—43-45: Luke 11, 24-26.—45: 2 Pet. 2, 20.—46-50: Mark 3, 31-35; Luke 8, 19-21.

46-47. *Brethren*. According to Oriental usage, cousins and near relations are called brethren.

4. *The Holy Gospel.*

were standing outside, seeking to speak to him. 47. And someone said to him, "Behold, thy mother and thy brethren are standing outside, seeking thee." 48. But he answered and said to him who told him, "Who is my mother and who are my brethren?" 49. And stretching forth his hand towards his disciples, he said, "Behold my mother and my brethren! 50. For whoever does the will of my Father in heaven, he is my brother and sister and mother."

CHAPTER 13

1. On that day Jesus left the house and was sitting by the water's edge. 2. And as great crowds gathered about him, he got into a boat and sat down. And all the crowd stood on the shore.

PARABLE OF THE SOWER

3. And he spoke to them many things in parables, saying, "Behold, the sower

1-15: Mark 4, 1-12; Luke 8, 4-10.

13, 3-5. *The sower* is Jesus Christ; the *seed* is the Gospel; *the wayside* is the vain, fickle, dissipated heart on which everything passes as on a road. *Rocky ground*: treats of a rocky sur-

went out to sow. 4. And as he sowed, some seeds fell by the wayside, and the birds came and ate them up. 5. And other seeds fell upon rocky ground, where they had not much earth; and they sprang up at once, because they had no depth of earth; 6. but when the sun rose they were scorched, and because they had no root they withered away. 7. And other seeds fell among thorns; and the thorns grew up and choked them. 8. And other seeds fell upon good ground, and yielded fruit, some a hundredfold, some sixtyfold, and some thirtyfold. 9. He who has ears to hear, let him hear!"

10. And the disciples came up and said to him, "Why dost thou speak to them in parables?" 11. And he answered and said, "To you it is given to know the

face superficially covered with a bit of ground. The doctrine enclosed in this parable is the following: the fate and the fruits of the Gospel depend on the dispositions and on the good will of the listeners. (Voste'.)

10 17. From now on the Redeemer adopts the method of speaking in parables for two reasons: 1. so that the Jews, a very excitable people and restless to become independent of Roman authority, would not think that He,

mysteries of the kingdom of heaven, but to them it is not given. 12. For to him who has shall be given, and he shall have abundance; but from him who does not have, even that which he has shall be taken away. 13. This is why I speak to them in parables, because seeing they do not see, and hearing they do not hear, neither do they understand. 14. In them is being fulfilled the prophecy of Isaias, who says, 'Hearing you will hear, but not understand; and seeing you will see, but not perceive. 15. For the heart

12: 25, 29; Mark 4, 25; Luke 8, 18; 19, 26.
—14: Isa. 6, 9f; John 12, 40; Acts 28, 26; Rom. 11, 8.

through the kingdom of God or the Messianic kingdom, would make them strong and free politically. On the other hand, it was necessary not to arouse fear in the Romans. 2. To punish the bad dispositions of official Israel: priests, elders of the people, Pharisees, Scribes, and so on, who, at the clear sermon given by Jesus in the beginning, immediately took an attitude of incredulous opposition and of malevolence. Nevertheless He did not will to immediately deprive them of all His light although obliging them to seek the truth hidden under the veil of parables. But He explained all to His disciples in private. (Cfr. Matt. 13: 10-13.)

of this people has been hardened, and with their ears they have been hard of hearing, and their eyes they have closed; lest at any time they see with their eyes, and hear with their ears, and understand with their mind, and be converted, and I heal them.'

16. "But blessed are your eyes, for they see; and your ears, for they hear.

17. For amen I say to you, many prophets and just men have longed to see what you see, and they have not seen it; and to hear what you hear, and they have not heard it.

18. "Hear, therefore, the parable of the sower. 19. When anyone hears the word of the kingdom, but does not understand it, the wicked one comes and snatches away what has been sown in his heart. This is he who was sown by the wayside. 20. And the one sown on rocky ground, that is he who hears the word and receives it immediately with joy; 21. yet, he has no root in himself, but continues only for a time, and when trouble and persecution come because of the word, he at once falls away.

16: Luke 10, 23f.—18-23: Mark 4, 13-20; Luke 8, 11-15.

22. And the one sown among the thorns; that is he who listens to the word; but the care of this world and the deceitfulness of riches choke the word, and it is made fruitless. 23. And the one sown upon good ground, that is he who hears the word and understands it; he bears fruit and yields in one case a hundred-fold, in another sixtyfold, and in another thirtyfold."

THE WEEDS

24. Another parable he set before them, saying, "The kingdom of heaven is like a man who sowed good seed in his field; 25. but while men were asleep, his enemy came and sowed weeds

.24: Mark 4, 26.

24. *Kingdom of Heaven:* signifies the Church, represented disguised in the various parables of this chapter. "What is the Church? It is the congregation of all baptized persons united in the same true faith, the same sacrifice, and the same sacraments, under the authority of the Sovereign Pontiff and the Bishops in communion with him." "In order to perpetuate the salutary work of the Redemption, the eternal Pastor and Bishop of our soul, Jesus Christ, decreed to build the holy Church so as to gather in her as in the house of the

among the wheat, and went away. 26. And when the blade sprang up and brought forth fruit, then the weeds appeared as well. 27. And the servants of the householder came and said to him, 'Sir, didst thou not sow good seed in thy field? How then does it have weeds?' 28. He said to them, 'An enemy has done this.' And the servants said to him, 'Wilt thou have us go and gather them up?' 29. 'No,' he said, 'lest in gathering the weeds you root up the wheat along with them. 30. Let both grow together until the harvest; and at harvest time I will say to the reapers, Gather up

living God, all the faithful united by one Faith and by charity... And as He sent the Apostles whom He had chosen, in the same way as He has been sent by the Father, so He willed that there be Pastors and teachers in the Catholic Church until the consummation of the world." (Vat. Conc. CCG T. D. 133.)
 O, I will keep myself always inviolably close to the Roman Apostolic Church, the only one which God has rendered invincible, infallible, indefectible; and every sensible man cannot help but approve my conduct. (TCA. 1, p. 247) Especially nowadays, during these stormy modern times, whoever does not want to lose himself in error cannot help but follow the Church

the weeds first and bind them in bundles to burn; but gather the wheat into my barn.' ”

THE MUSTARD SEED AND THE LEAVEN

31. Another parable he set before them, saying, “The kingdom of heaven is like a grain of mustard seed, which a man took and sowed in his field. 32. This indeed is the smallest of all the seeds; but when it grows up it is larger than any herb and becomes a tree, so that the birds of the air come and dwell in its branches.”

33. He told them another parable: “The kingdom of heaven is like leaven, which a woman took and buried in three measures of flour, until all of it was leavened.”

34. All these things Jesus spoke to the crowds in parables, and without parables he did not speak to them; 35. that what was spoken through the prophet might be fulfilled, “I will open

31: Mark 4, 30-32; Luke 13, 18f.—33: Luke 13, 20f.—35: Ps. 77, 2.

33. *Measures*: a measure containing the equivalent of 13 liters.

my mouth in parables, I will utter things hidden since the foundation of the world."

EXPLANATION OF THE
PARABLE OF THE WEEDS

36. Then he left the crowds and went into the house. And his disciples came to him, saying, "Explain to us the parable of the weeds in the field." 37. So answering them he said, "He who sows the good seed is the Son of Man. 38. The field is the world; the good seed, the sons of the kingdom; the weeds, the sons of the wicked one; 39. and the enemy who sowed them is the devil. But the harvest is the end of the world, and the reapers are the angels. 40. Therefore, just as the weeds are gathered up and burnt with fire, so will it be at the end of the world. 41. The Son of Man will send forth his angels, and they will gather out of his kingdom all scandals and those who work iniquity, 42. and cast them into the furnace of fire, where there will be the weeping, and the gnashing of teeth.

36: Mark 4, 34.—39: Apoc. 14, 15.

43. Then the just will shine forth like the sun in the kingdom of their Father. He who has ears to hear, let him hear.

THE TREASURE AND THE PEARL

44. "The kingdom of heaven is like a treasure hidden in a field; he who finds it hides it, and in his joy goes and sells all that he has and buys that field.

45. "Again, the kingdom of heaven is like a merchant in search of fine pearls. 46. When he finds a single pearl of great price, he goes and sells all that he has and buys it.

PARABLE OF THE NET

47. "Again, the kingdom of heaven is like a net cast into the sea that gathered in fish of every kind. 48. When it was filled, they hauled it out, and sitting down on the beach, they gathered the good fish into vessels, but threw away the bad. 49. So will it be at the end of the world. The angels will go out and separate the wicked from among the just, 50. and will cast them into the

furnace of fire, where there will be the weeping, and the gnashing of teeth.

CONCLUSION

51. "Have you understood all these things?" They said to him, "Yes." 52. And he said to them, "So then, every Scribe instructed in the kingdom of heaven is like a householder who brings forth from his storeroom things new and old."

JESUS AT NAZARETH

53. And it came to pass when Jesus had finished these parables, that he set out from that place. 54. And when he had come to his own country, he began to teach them in their synagogues, so that they were astonished, and said, "How did this man come by this wisdom and these miracles? 55. Is not this the carpenter's son? Is not his mother called Mary, and his brethren James and Jos-

54-58: Mark 6, 1-6; Luke 4, 16-30.—55: John 6, 42.

55. This Mary is Jesus' aunt and the wife of Alphaeus. Her four sons: James, Joseph, Simon and Jude are Jesus' cousins although according to the Oriental custom they are called brethren. The Hebrew does not have the word "cousin". hence it uses the word "brethren".

eph and Simon and Jude? 56. And his sisters, are they not all with us? Then where did he get all this?" 57. And they took offense at him. But Jesus said to them, "A prophet is not without honor except in his own country, and in his own house." 58. And because of their unbelief, he did not work many miracles there.

CHAPTER 14

DEATH OF THE BAPTIST

1. At that time Herod the tetrarch heard about the fame of Jesus, 2. and he said to his servants, "This is John the Baptist; he has risen from the dead, and that is why miraculous powers are working through him."

3. For Herod had taken John, and bound him, and put him in prison, because of Herodias, his brother's wife. 4. For John had said to him, "It is not

1-12: Mark 6, 14-29; Luke 9, 7-9.—3: Luke 2, 19f.—4: Lev. 18, 16; 20, 21.

14, 1. *Herod Antipas*, son of Herod the Great, governed Galilee and Perea under the title of tetrarch.

lawful for thee to have her." 5. And he would have liked to put him to death, but he feared the people, because they regarded him as a prophet.

6. But on Herod's birthday, the daughter of Herodias danced before them, and pleased Herod. 7. Whereupon he promised with an oath to give her whatever she might ask of him. 8. Then she, at her mother's prompting, said, "Give me here on a dish the head of John the Baptist." 9. And grieved as he was, the king, because of his oath and his guests, commanded it to be given. 10. He sent and had John beheaded in the prison. 11. And his head was brought on a dish and given to the girl, who carried it to her mother. 12. His disciples came, took away his body, and buried it. And they went and told Jesus.

JESUS FEEDS FIVE THOUSAND

13. When Jesus heard this, he withdrew by boat to a desert place apart; but the crowds heard of it and followed

5: 21, 26.—13-21: Mark 6, 32-44; Luke 9 10-17; John 6, 1-13.

him on foot from the towns. 14. And when he landed, he saw a large crowd, and out of compassion for them he cured their sick. 15. Now when it was evening, his disciples came to him, saying, "This is a desert place and the hour is already late; send the crowds away, so that they may go into the villages and buy themselves food."

16. But Jesus said to them, "They do not need to go away; you yourselves give them some food." 17. They answered him, "We have here only five loaves and two fishes." 18. He said to them, "Bring them here to me."

19. And when he had ordered the crowd to recline on the grass, he took the five loaves and the two fishes, and looking up to heaven, blessed and broke the loaves, and gave them to his disciples, and the disciples gave them to the crowds. 20. And all ate and were satisfied; and they gathered up what was left over, twelve baskets full of fragments. 21. Now the number of those who had eaten was five thousand men, without counting women and children.



JESUS WALKS ON THE WATER

22. And immediately afterwards he made his disciples get into the boat and cross the sea ahead of him, while he dismissed the crowd. 23. And when he had dismissed the crowd, he went up the mountain by himself to pray. And when it was late, he was there alone, 24. but

22-23: Mark 6, 45-51; John 6, 15-21.

the boat was in the midst of the sea, buffeted by the waves, for the wind was against them. 25. But in the fourth watch of the night he came to them, walking upon the sea. 26. And they, seeing him walking upon the sea, were greatly alarmed, and exclaimed, "It is a ghost!" And they cried out for fear. 27. Then Jesus immediately spoke to them, saying, "Take courage; it is I, do not be afraid."

28. But Peter answered him and said, "Lord, if it is thou, bid me to come to thee over the water." 29. And he said, "Come." Then Peter got out of the boat and walked on the water to come to Jesus. 30. But seeing the wind was strong, he was afraid; and as he began to sink he cried out, saying, "Lord, save me!" 31. And Jesus at once stretched forth his hand and took hold of him, saying to him, "O thou of little faith, why didst thou doubt?" 32. And when they got into the boat, the wind fell.

25. The Romans had divided the night into four parts called vigils: evening, from 6 to 9 P.M.; midnight, from 9 P.M. to 12 P.M.; crowing of the cock, from 12 P.M. to 3 A.M. morning, from 3 A.M. to 6 A.M. *Fourth watch of the night* means from 3 to 6 in the morning.

33. But they who were in the boat came and worshipped him, saying, "Truly thou art the Son of God."

OTHER MIRACLES

34. And crossing over, they came to the land at Genesar. 35. The inhabitants of that place, as soon as they recognized him, sent into that whole country, and brought to him all the sick, 36. and they entreated him to let them touch but the tassel of his cloak; and all who touched it were saved.

CHAPTER 15

JESUS AND THE PHARISEES

1. Then Scribes and Pharisees from Jerusalem came to him, saying, 2. "Why do thy disciples transgress the tradition of the ancients? For they do not wash their hands when they take food." 3. But he answered and said to them, "And why do you transgress the commandment of God because of your tradition? 4. For God said, 'Honor thy father and thy mother'; and, 'Let him who curses fa-

34-36: Mark 6, 53-56.-15, 1-20: Mark 7, 1-23. -4- Ex. 20, 12; 21, 17; Lev. 20, 9; Deut. 5, 16; Prov. 20, 20; Eph. 6, 2.

ther or mother be put to death.' 5. But you say, 'Whoever shall say to his father or mother, "Any support thou mightest have had from me is dedicated to God," 6. does not have to honor his father or his mother.' So you have made void the commandment of God by your tradition. 7. Hypocrites, well did Isaias prophesy of you, saying, 8. "This people honors me with their lips, but their heart is far from me; 9. and in vain do they worship me, teaching as doctrine the precepts of men." "

10. Then he called the crowd to him, and said to them, "Hear, and understand. 11. What goes into the mouth does not defile a man; but it is what comes out of the mouth that defiles a man." 12. Then his disciples came up and said to him, "Dost thou know that the Pharisees have taken offense at hearing this saying?" 13. But he answered and said, "Every plant that my heavenly Father has not planted will be rooted up. 14. Let them alone; they are blind guides of blind men. But if a blind man guide a blind man, both fall into a pit."

8: Isa. 29, 13.—13: John 15, 1f.—14: Luke 6. 39.

15. But Peter spoke to him, saying, "Explain to us this parable." 16. And he said, "Are you also even yet without understanding? 17. Do you not realize that whatever enters the mouth passes into the belly and is cast out into the drain? 18. But the things that proceed out of the mouth come from the heart, and it is they that defile a man. 19. For out of the heart come evil thoughts, murders, adulteries, immorality, thefts, false witness, blasphemies. 20. These are the things that defile a man; but to eat with unwashed hands does not defile a man."

IV

THE CANAANITE WOMAN

21. And leaving there, Jesus retired to the district of Tyre and Sidon. 22. And behold a Canaanite woman came out of that territory and cried out to him, saying, "Have pity on me, O Lord, Son of David! My daughter is sorely beset by a devil." 23. He answered her not a word. And his disciples came up and besought him, saying, "Send her away, for she is

crying after us." 24. But he answered and said, "I was not sent except to the lost sheep of the house of Israel." 25. But she came and worshipped him, saying, "Lord, help me!" 26. He said in answer, "It is not fair to take the children's bread and to cast it to the dogs." 27. But she said, "Yes, Lord; for even the dogs eat of the crumbs that fall from their master's table." 28. Then Jesus answered and said to her, "O woman, great is thy faith! Let it be done to thee as thou wilt." And her daughter was healed from that moment.

JESUS HEALS THE SUFFERING

29. And when Jesus had departed from there, he went along the sea of Galilee; and he went up the mountain and sat there. 30. And great crowds came to him, bringing with them the dumb, the blind, the lame, the maimed,

24: 10, 6; John 10, 3.—29-31. Mark 7, 31-37.—30: Isa. 35, 5f.

2 15, 29. *He went up the mountain...*: This place could not be far from the place where Jesus had performed the first miracle of the multiplication of loaves near Bethsaida Julias.

and many others; and they set them down at his feet, and he cured them; 31. so that the crowds marvelled to see the dumb speak, the lame walk, and the blind see. And they glorified the God of Israel.

JESUS FEEDS FOUR THOUSAND

32. Then Jesus called together his disciples and said, "I have compassion on the crowd, for they have now been with me three days, and have nothing to eat, and I am unwilling to send them away fasting lest they faint on the way."

33. And the disciples said to him, "But in a desert, where are we to get enough loaves to satisfy so great a crowd?" 34. Jesus said to them, "How many loaves have you?" And they said, "Seven, and a few little fishes."

35. And he bade the crowd recline on the ground. 36. Then taking the seven loaves and the fishes, he gave thanks, broke them and gave them to his disciples, and the disciples gave them to the crowd. 37. And they all ate and were satisfied, and they took up what was left

of the fragments, seven full baskets. 38. Now those who had eaten were four thousand men, apart from children and women.

39. When he had dismissed the crowd, he got into the boat, and came into the district of Magedan.

CHAPTER 16

THE PHARISEES AND SADDUCEES

ASK A SIGN

1. And the Pharisees and Sadducees came to him to test him, and they asked him to show them a sign from heaven. 2. But answering them he said, "When it is evening you say, 'The weather will be fair, for the sky is red.' 3. And in the morning you say, 'It will be stormy to-day, for the sky is red and lowering. 4. You know then how to read the face of the sky, but cannot read the signs of the times! An evil and adulterous generation demands a sign, and no sign shall

1-12: Mark 8, 11-21.—2: Luke 12, 54.—4: 12, 39; Jonas 2, 1.

39. *Magedan* is Magdala, on the western shore of Lake Tiberias.

be given it but the sign of Jonas.” And he left them and went away.

THE LEAVEN OF THE
PHARISEES AND SADDUCEES

5. And when his disciples crossed the sea, they found that they had forgotten to bring bread. 6. And he said to them, “Take heed and beware of the leaven of the Pharisees and Sadducees!” 7. But they began to argue among themselves, saying, “We have brought no bread.” 8. But Jesus knowing this, said, “You of little faith, why do you argue among yourselves that you have no bread?” 9. Do you not yet understand, nor remember the five loaves among five thousand men, and how many baskets you took up? 10. Nor the seven loaves among four thousand, and how many large baskets you took up? 11. Why do you not understand that it was not of bread I said to you, ‘Beware of the leaven of the Pharisees and Sadducees?’” 12. Then they understood that he bade them beware not of the leaven of

6: Luke 12, 1.—9: 14, 17; John 6, 9.— 10:
15 34

bread, but of the teaching of the Pharisees and Sadducees

PETER'S CONFESSION

13. Now Jesus, having come into the district of Caesarea Philippi, began to ask his disciples, saying, "Who do men say the Son of Man is?" 14. But they said, "Some say, John the Baptist; and others, Elias; and others, Jeremias, or one of the prophets." 15. He said to them, "But who do you say that I am?" 16. Simon Peter answered and said, "Thou art the Christ, the Son of the living God." 17. Then Jesus answered and said, "Blessed art thou, Simon Bar-Jona, for flesh and blood has not revealed this to thee, but my Father in heaven. 18. And I say to thee, thou art Peter,

13-16: Mark 8, 27-29; Luke 9, 18-20.—16: John 6, 69f.—18: John 1, 42.

16, 17. *Flesh and blood* signify human nature.

18-19. *Thou art Peter*: Here Jesus promises to St. Peter that he will be the head of the Apostles, the foundation of the Church together with Him and His first Vicar on earth. "Who is the Pope? He is the successor of St. Peter, hence the visible head of all the

and upon this rock I will build my Church and the gates of hell shall not prevail against it. 19. And I will give thee the keys of the kingdom of heaven, and whatever thou shalt bind on earth shall be bound in heaven, and whatever thou shalt loose on earth shall be loosed in heaven." 20. Then he strictly charged his disciples to tell no one that he was Jesus the Christ.

PASSION AND RESURRECTION FORETOLD

21. From that time Jesus began to show his disciples that he must go to

19: Isa. 22, 22; John 20, 23.—21-28: Mark 8, 31-39; Luke 9, 22-27.

Church, the Vicar of Jesus Christ, the invisible Head." "Simon, My disciple, I have made you the foundation of the Holy Church. I have called you rock, because you will sustain all the edifices; you will be the superintendent of those who will build My Church on earth. If they should desire to build something blameworthy, you, the foundation, reprove them: you are the source of the fountain from which My doctrine is drawn, you are the head of My disciples; by means of you I will quench the thirst of all peoples. . . I have given you the keys of My kingdom. Behold, I have elected you prince over all My treasures." (St.

Jerusalem and suffer many things from the elders and Scribes and chief priests, and be put to death, and on the third day rise again. 22. And Peter taking him aside, began to chide him, saying, "Far

phrem, CCG. T. D. 134.) The Pope is therefore the "common Father" of all, or, according to St. Catharine of Siena's beautiful expression, he is the "sweet Christ on earth". Let us take it to heart, therefore, to render him obedience, reverence, love and to pray for him. (CCG. n.D. 135.)

I will build My Church...: "By whom was the Church founded? The Church was founded by Jesus Christ." For this reason He calls her "My Church", to distinguish her from those not His, formed later through the work of heretics. "Which is the one true Church established by Jesus Christ? It is the Roman Catholic Church, because she alone is one, holy, catholic and apostolic as He willed her to be." *One*: all her members profess the same faith, have the same sacrifice and sacraments, and are united under one and the same visible head, the Pope." "There is only one God, only one Christ, only one Church and only one See founded by the will of God. Besides the only altar and only priesthood, a new one cannot be built. Who gathers elsewhere, disperses." (St. Cyprian, CCG. T. Q. 146.)

In fact, Jesus says: "I will build My Church," and not "My Churches", for the sole fact that the true Church is but one only.

he it from thee, O Lord; this will never happen to thee." 23. He turned and said to Peter, "Get behind me, satan, thou art a scandal to me; for thou dost not mind the things of God, but those of men."

THE DOCTRINE OF THE CROSS

24. Then Jesus said to his disciples, "If anyone wishes to come after me, let him deny himself, and take up his cross,

24: 10, 38f; Luke 14, 27.

Holy: The Church is holy because her Founder Jesus Christ is holy, her end is holy, her doctrine is holy and many of her members are truly holy.

Catholic: She is catholic, word which means universal, in her mission, because by her very nature the Church is directed to all men, to all people and to all places; hence she cannot be national only. She does not exclude anyone, unless he excludes himself. It is a fact today that the Church has extended to all parts of the world. "In the Catholic Church there are many reasons which keep me attached to her with full understanding," says St. Augustine...; "and while all the heretics claim to be Catholics, not one of them would dare to point to his church or his house if a foreigner were to ask him where the Catholic (that is, universal) Church was to be found." (CCG. T. Q. 145.)

and follow me. 25. For he who would save his life will lose it; but he who loses his life for my sake will find it. 26. For what does it profit a man, if he gain the whole world, but suffer the loss of his

25: Luke 17, 33; John 12, 25.

Apostolic: The Catholic Church has its origin and foundation upon the Apostles, especially upon St. Peter, because they received directly from Jesus Christ the mandate to continue His mission in the world. "One thing is certain," says St. Augustine, "that while all these marks belong to the Catholic Church at whose head is the Roman Pontiff, they are lacking to all the false religions which came into existence after Jesus Christ, although they boast of the name 'Christian'." (CCG. n. Q. 145.) Let us therefore thank God with all our heart, happy to be in the Catholic Church, and let us declare that we want to live and die in her.

26. *What does it profit a man...*: In regards to this St. John Chrysostom writes: "You do not have another soul with which to ransom your soul. He who loses his money may substitute it with other; so also, he who loses his ships, his property, his furniture and similar things can still re-establish himself; but if you lose your soul, you will never be able to give something else which will replace it. Even if you were the king of the universe, you would not be able to buy another soul, not even one, even if you were to offer the whole

own soul? Or what will a man give in exchange for his soul? 27. For the Son of Man is to come with his angels in the glory of his Father, and then he will render to everyone according to his conduct. 28. Amen I say to you, there are some of those standing here who will not taste death, till they have seen the Son of Man coming in his kingdom."

CHAPTER 17

JESUS TRANSFIGURED

1. Now after six days Jesus took Peter, James and his brother John, and led them up a high mountain by themselves, 2. and was transfigured before them.

27: Acts 17, 31; Rom. 2, 6.—17, 1-8: Mark 9, 1-7; Luke 9, 28-36.

world with all its treasures. Placing, therefore, everything else in the second order of importance, turn all your thoughts, all your cares, all your solicitude to procure the salvation of your soul." (TCA. 3, p. 345.)

28. Coming in His kingdom "that is," explains St. Gregory the Great, "until My Church will be well established and strong; or more probable, until the destruction of Jerusalem." (CAL. Matt. 16: 28.)



And his face shone as the sun, and his garments became white as snow. 3. And behold, there appeared to them Moses and Elias talking together with him. 4. Then Peter addressed Jesus, saying, "Lord, it is good for us to be here. If thou wilt, let us set up three tents here, one for thee, one for Moses, and one for

Elias." 5. As he was still speaking, behold, a bright cloud overshadowed them, and behold, a voice out of the cloud said, "This is my beloved Son, in whom I am well pleased; hear him." 6. And on hearing it the disciples fell on their

5: 3, 17; 2 Pet. 1, 17.

17, 5. *A voice...*, Here, as in the Baptism of Jesus, the august mystery of the Most Holy Trinity is revealed. The Holy Spirit appears in the cloud, the Father in the voice, the Son in the divine splendor of His transfigured humanity. (CAL. Matt. 17: 5.) "Which are the principal mysteries of our Faith professed in the Creed? They are two: The Unity and Trinity of God: the Incarnation, Passion and Death of our Lord Jesus Christ." Moses and Elias spoke with Jesus about His coming Passion and Death in Jerusalem. "Do we profess and express these two mysteries of our Faith in any other way? Yes, we profess and express them with the sign of the Cross which is, therefore, the sign of the Christian." O Most Blessed Trinity, You are really our honor, our joy, our all! Glory be now and forever to the Father Who created us, to the Son Who redeemed us, and to the Holy Spirit Who sanctified us. (TCA. 3, p. 543.) The Most Blessed Trinity: Father, Son and Holy Spirit, is found in the man who lives in the state of grace. (John 14: 23.) Blessed is the soul who participates in the life of the Most Blessed

faces and were exceedingly afraid. 7. And Jesus came near and touched them, and said to them, "Arise, and do not be afraid." 8. But lifting up their eyes, they saw no one but Jesus only.

ON THE COMING OF ELIAS

9. And as they were coming down from the mountain, Jesus cautioned them, saying, "Tell the vision to no one, till the Son of Man has risen from the dead." 10. And the disciples asked him, saying, "Why then do the Scribes say that Elias must come first?" 11. But he answered and said, "Elias indeed is to come and will restore all things. 12. But I say to you that Elias has come already, and they did not know him, but did to him whatever they wished. So also shall the Son of Man suffer at their hands." 13. Then the disciples understood that he had spoken to them of John the Baptist.

9-13: Mark 9, 8-12; Luke 9, 36.—10: Mal. 4, 5.—12: 11, 14; 3-10.

Trinity, lives in It, with It, for It and prepares herself to meet It in Heaven, there to enter and remain in the joy of her Lord for all eternity.

A POSSESSED BOY

14. And when he had come to the crowd, a man approached him and threw himself on his knees before him, saying, "Lord, have pity on my son, for he is a lunatic, and suffers severely; for often he falls into the fire, and often into the water. 15. And I brought him to thy disciples, but they could not cure him."

16. Jesus answered and said, "O unbelieving and perverse generation, how long shall I be with you? How long shall I put up with you? Bring him here to me." 17. And Jesus rebuked him; and the devil went out of him; and from that moment the boy was cured.

18. Then the disciples came to Jesus privately and said, "Why could not we cast it out?" 19. He said to them, "Because of your little faith; for amen I say to you, if you have faith like a mustard seed, you will say to this mountain, 'Remove from here'; and it will remove."

14 20: Mark 9, 13-28; Luke 9, 37-43.—19: 21, 21f; Luke 17, 6.

14. *Lunatic*: His epileptic fits augmented with the changes of the moon.

5. *The Holy Gospel.*

And nothing will be impossible to you
20. But this kind can be cast out only
by prayer and fasting."

**THE SECOND PREDICTION
OF THE PASSION**

21. Now while they were together in
Galilee, Jesus said to them, "The Son of
Man is to be betrayed into the hands of
men, 22. and they will kill him; and
on the third day he will rise again." And
they were exceedingly sorry.

PAYING THE TEMPLE TAX

23. And when they had come to
Capharnaum, those who were collecting
the didrachma came to Peter, and said
"Does your Master not pay the didrach
ma?" 24. He said, "Yes." But when he
had entered the house, Jesus spoke first
saying, "What dost thou think, Simon"

21f: Mark 9, 29-31; Luke 9, 44f.—21: 20, 18

20. This verse is missing in some Greek
manuscripts, but it is found in almost all the
others and in almost all translations from the
Latin.

23. After 20 years of age, all Hebrews paid
a didrachma a year for the temple, about 15
cents.

From whom do the kings of the earth receive tribute or customs; from their own sons, or from others?" 25. And he said, "From others." Jesus said to him, "The sons then are exempt. 26. But that we may not give offense to them, go to the sea and cast a hook, and take the first fish that comes up. And opening its mouth thou wilt find a stater; take that and give it to them for me and for thee."

CHAPTER 18

AGAINST AMBITION

1. At that hour the disciples came to Jesus, saying, "Who then is greatest in the kingdom of heaven?" 2. And Jesus called a little child to him, set him in their midst, 3. and said, "Amen I say to you, unless you turn and become like little children, you will not enter into the

15: Mark 9, 32-36; Luke 9, 46-48.—3: 19, 11. John 3, 3. 5; 1 Cor. 14, 20.

25. As Son of God, Jesus was not obliged to pay the tax, but in order not to give scandal, He paid for Peter as well as for Himself. In fact, the stater was worth twice as much as the didrachma.

And nothing will be impossible to you.
20. But this kind can be cast out only by prayer and fasting."

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23. After 20 years of age, all Hebrews paid a didrachma a year for the temple, about 17 cents.

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kingdom of heaven. 4. Whoever, therefore, humbles himself as this little child, he is the greatest in the kingdom of heaven.

AVOIDING SCANDAL

5. "And whoever receives one such little child for my sake, receives me. 6. But whoever causes one of these little ones who believe in me to sin, it were better for him to have a great millstone hung around his neck, and to be drowned in the depths of the sea.

7. "Woe to the world because of scandals! For it must needs be that scandals come, but woe to the man through whom scandal does come! 8. And if thy hand or thy foot is an occasion of sin to thee, cut it off and cast it from thee! It is better for thee to enter life maimed or lame, than, having two hands or two feet, to be cast into the everlasting fire. 9. And if thy eye is an occasion of sin to thee, pluck it out and cast it from thee! It is better for thee to enter into life with one eye,

6: Mark 9, 41; Luke 17, 1f.—8f: 5, 30; Mark 9, 42-47.

than, having two eyes, to be cast into hell-fire.

THE LOST SHEEP

10. "See that you do not despise one of these little ones; for I tell you, their angels in heaven always behold the face

10: Ps. 33, 8.

18, 10. *Always behold...*: Why? Because "God is in Heaven, on earth and everywhere: He is the Immense." "The Angels are always in His presence even when they are not on their mission, because it is in the immensity of God that they fulfill their message." (St Gregory the Great, *Bell.* 2, 58.) "Who are the Angels? They are the invisible ministers of God and also our guardians, since God entrusted each man to one of them." "How great is the dignity of souls!" exclaims St. Jerome. "From their origin they have a celestial Prince assigned to guard them!" "The presence of the holy Angels is sweet and amiable," says St. Anthony; "they do not argue, they do not scream, they do not talk, but in silence, with goodness and sweetness they are solicitous to diffuse joy, happiness and confidence in our hearts, because God, Who is the Source of all joy, is with them." (TCA. 1, p. 99.) "Let us therefore be devoted to our Guardian Angel: 1. by honoring him and invoking him, especially in temptations and in dangers; 2. by following his in-

of my Father in heaven. 11. For the Son of Man came to save what was lost. 12. What do you think? If a man have a hundred sheep, and one of them stray, will he not leave the ninety-nine in the mountains, and go in search of the one that has strayed? 13. And if he happens to find it, amen I say to you, he rejoices over it more than over the ninety-nine that did not go astray. 14. Even so, it is not the will of your Father in heaven that a single one of these little ones should perish.

FRATERNAL CORRECTION

15. "But if thy brother sin against thee, go and show him his fault, between thee and him alone. If he listen to thee, thou hast won thy brother. 16. But if he

11: Luke 19, 10.—12-14: Luke 15, 4-7.—15: Lev. 19, 17; Eccclus. 19, 13; Luke 17, 3; Jas. 5, 19.—16: Deut. 19, 15; John 8, 17; 2 Cor. 13, 1; Heb. 10, 28.

spirations; 3. by thanking him for his favors; 4. by never offending his presence with sin." (CCG. 63.)

11. This verse is sometimes in parenthesis because it is missing in some Greek manuscripts, but it is found in most Greek manuscripts and in translations from the Latin.

do not listen to thee, take with thee one or two more so that on the word of two or three witnesses every word may be confirmed. 17. And if he refuse to hear them, appeal to the Church, but if he refuse to hear even the Church, let him be to thee as the heathen and the publican. 18. Amen I say to you, whatever you bind on earth shall be bound also in heaven; and whatever you loose on earth shall be loosed also in heaven.

THE POWER OF UNITED PRAYER

19. "I say to you further, that if two of you shall agree on earth about anything at all for which they ask, it shall be done for them by my Father in heaven. 20. For where two or three are gathered together for my sake, there am I in the midst of them."

17. 1 Cor. 5, 9; 2 Thess. 3, 14.—18: 16, 19, John 20, 23.

18. *Whatever you bind...*: Here the passage speaks of powers with which the Church is invested and in particular of the power which the Priests have of forgiving sins in the Sacrament of Penance. "What is Penance? Penance or Confession is the Sacrament instituted by Jesus Christ to forgive the sins committed

THE UNMERCIFUL SERVANT

21. Then Peter came up to him and said, "Lord, how often shall my brother sin against me, and I forgive him? Up to seven times?" 22. Jesus said to him, "I do not say to thee seven times, but seventy times seven.

23. "This is why the kingdom of heaven is likened to a king who desired to

21: Luke 17, 4.

after Baptism." At this same time, the Church also received the power to grant indulgences. (CCG. 482.) "What is an indulgence? It is the remission of the temporal punishment due to sins already forgiven; a remission which the Church grants, outside of the Sacrament of Penance, under certain conditions to those who are in the state of grace. There are two kinds of indulgence: plenary and partial." In a certain sense, indulgences complete the absolution and the sacramental satisfaction. Why? Because the sacramental absolution and the satisfaction imposed by the confessor do not always remit all the temporal punishment due to sins, but this may also be cancelled with other voluntary penances and especially with indulgences. (CCG. 481.) "What is required to gain indulgences? One must be in the state of grace, have the intention of gaining the indulgence, and perform the works required by the Church."

settle accounts with his servants. 24. And when he had begun the settlement, one was brought to him who owed him ten thousand talents. 25. And as he had no means of paying, his master ordered him to be sold, with his wife and children and all that he had, and payment to be made. 26. But the servant fell down and besought him, saying, 'Have patience with me and I will pay thee all' 27. And moved with compassion, the master of that servant released him, and forgave him the debt.

28. "But as that servant went out, he met one of his fellow-servants who owed him a hundred denarii, and he laid hold of him and throttled him, saying, 'Pay what thou owest.' 29. His fellow-servant therefore fell down and began to entreat him, saying, 'Have patience with me and I will pay thee all.' 30. But he would not; but went away and cast him into prison until he should pay what was due.

31. "His fellow-servants therefore, seeing what had happened, were very much saddened, and they went and informed

24. *Ten thousand talents*: One talent equalled about \$1920.00 in United States currency.

their master of what had taken place. 32. Then his master called him, and said to him, 'Wicked servant! I forgave thee all the debt, because thou didst entreat me. 33. Shouldst not thou also have had pity on thy fellow-servant, even as I had pity on thee?' 34. And his master, being angry, handed him over to the torturers until he should pay all that was due to him. 35. So also my heavenly Father will do to you, if you do not each forgive your brothers from your hearts."

V

CHAPTER 19

1. And it came to pass when Jesus had brought these words to a close, that he departed from Galilee and came to the district of Judea beyond the Jordan. 2. And great crowds followed him, and he cured them there.

THE QUESTION OF DIVORCE

3. And there came to him some Pharisees, testing him, and saying, "Is it law-

35: Mark 11, 26.—19, 1-9: Mark 10, 1-12.

ful for a man to put away his wife for any cause?" 4. But he answered and said to them, "Have you not read that the Creator, from the beginning, made them male and female, and said, 5. 'For this cause a man shall leave his father and mother, and cleave to his wife, and the two shall become one flesh'? 6. Therefore now they are no longer two, but one flesh. What therefore God has joined together, let no man put asunder." 7. They said to him, "Why then

4: Gen. 1, 27.—5. Gen. 2, 24; 1 Cor. 6, 16; 7, 10; Eph. 5, 31.—7: Deut. 24, 1-4.

19, 6. *What therefore God has joined together, let no man put asunder:* From this passage we can clearly see that He Who unites husband and wife is God and no one else. Why does the bond of the Sacrament of Matrimony last until the death of husband or wife? The bond of the Sacrament of Matrimony lasts until the death of husband or wife because Christ has said: "What therefore God has joined together, let no man put asunder." Why has the Catholic Church alone the right to make laws regulating the marriages of baptized persons? The Catholic Church alone has the right to make laws regulating the marriages of baptized persons because the Church alone has authority over the Sacraments and over sacred matters affecting baptized persons.

did Moses command to give a written notice of dismissal, and to put her away?" 8. He said to them, "Because Moses, by reason of the hardness of your heart, permitted you to put away your

Although the Catholic Church has the right to make laws regarding the marriages of all baptized persons, the Church does not in all cases bind baptized non-Catholics by these laws. Non-Catholics are bound by the laws when, for example, they marry Catholics.

In whose presence do the laws of the Church require a Catholic to be married? The laws of the Church require a Catholic to be married in the presence of the Parish Priest, or the Bishop of the diocese, or a Priest delegated by either of them, and before two witnesses. The marriage of a Catholic before a minister or a civil official, such as a judge, a justice of the peace, a squire, or any clerk of court, is not really a marriage. Catholics who live together after such a marriage are living in sin just as much as if they had never gone through such a ceremony. Catholics who attempt marriage in this fashion commit a mortal sin and incur other punishments of the Church.

What should Catholics do to prepare for a holy and happy marriage? To prepare for a holy and happy marriage, Catholics should: 1. pray that God may direct their choice; 2. seek the advice of their parents and confessors; 3. practice the virtues, especially chastity; 4. frequently receive the Sacraments of Penance and

wives; but it was not so from the beginning. 9. And I say to you, that whoever puts away his wife, except for immorality, and marries another, commits adultery; and he who marries a woman who has been put away commits adultery."

10. His disciples said to him, "If the case of a man with his wife is so, it is not expedient to marry." 11. And he said, "Not all can accept this teaching; but those to whom it has been given. 12. For there are eunuchs who were born so from their mother's womb; and there are eunuchs who were made so by men; and there are eunuchs who have made themselves so for the sake of the kingdom of heaven. Let him accept it who can."

JESUS BLESSES THE CHILDREN

13. Little children were brought to him then that he might lay his hands on

9: 5, 32; Luke 16, 18; 1 Cor. 7, 11.—13-15: Mark 10, 13-16; Luke 18, 15-17.

Holy Eucharist. "In contracting matrimony, must the bride and groom be in the state of grace? Yes, otherwise they commit a sacrilege." Hence, before celebrating the marriage they must strive to make a good confession.

them and pray; but the disciples rebuked them. 14. But Jesus said to them, "Let the little children be, and do not hinder them from coming to me, for of such is the kingdom of heaven." 15. And when he had laid his hands on them, he departed from that place.

THE DANGER OF RICHES

16. And behold, a certain man came to him and said, "Good Master, what good work shall I do to have eternal life?" 17. He said to him, "Why dost thou ask me about what is good? One there is who is good, and he is God. But if thou wilt enter into life, keep the

14: 18, 3.—16-29: Mark 10, 17-30; Luke 18, 18-30.

14. *Of such*: Jesus doesn't say "of them", but of "such", because He wishes to teach us that "it is not to the age, but to the purity of manners that the kingdom of Heaven belongs and that the recompense was promised to him who imitates their innocence and their simplicity". (St. Jerome, Bell. 4, 1102.)

17. *If thou wilt enter into life, keep the commandments*: "What are the Commandments

commandments." 18. He said to him, "Which?" And Jesus said, "Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, 19. Honor thy father and mother, and, Thou shalt love thy neighbor as thyself." 20. The young man said to him, "All these I have kept; what is yet wanting to me?" 21. Jesus said to him, "If thou wilt be perfect, go, sell what thou hast, and give to the poor,

18: Ex. 20, 12-16.

of God? The Commandments of God or the Decalogue are the moral laws which God gave to Moses on Mount Sinai, in the Old Testament and which Jesus Christ perfected in the New. (Matt. 5: 17; 19: 21-24; 27: 48.) "Are we obliged to observe the Commandments of God? Yes, because they were imposed on us by Him, our supreme Lord, and are dictated by sound reason." In fact, this young man observed them and was able to say to Jesus, "All these I have kept". But he lacked the courage to ascend to the evangelical counsels, that is, to perfection. The laws of God are heavy for those who do not have good will, not for the others. At first St. Augustine found it hard to subject himself to the law of God. He found

and thou shalt have treasure in heaven, and come, follow me." 22. But when the young man heard the saying, he went away sad, for he had great possessions.

23. But Jesus said to his disciples, "Amen I say to you, with difficulty will a rich man enter the kingdom of heaven. 24. And further I say to you, it is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of heaven." 25. The disciples, hearing this, were exceedingly astonished, and said, "Who then can be saved?" 26. And looking upon them, Jesus said to them, "With men this is impossible, but with God all things are possible."

27. Then Peter addressed him, saying, "Behold, we have left all and followed thee; what then shall we have?"

it arduous and difficult to observe. However when he docilely submitted to grace, he was able to experience that, "God does not order things which are impossible, but while He commands, He advises us to do what we can and to ask for that which we cannot do, then He helps us, so that we can practice it". (TCA 2, p. 334.)

28. And Jesus said to them, "Amen I say to you that you who have followed me, in the regeneration when the Son of Man shall sit on the throne of his glory, shall also sit on twelve thrones, judging the twelve tribes of Israel. 29. And everyone who has left house, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake shall receive a hundredfold, and shall possess life everlasting. 30. But many who are first now will be last, and many who are last now will be first.

CHAPTER 20

PARABLE OF THE LABORERS IN THE VINEYARD

1 "For the kingdom of heaven is like a householder who went out early in the

30 20, 16; Mark 10, 31; Luke 13, 30.

28. The words *in the regeneration* can mean: 1. in the restoration worked by Jesus Christ with the Redemption; 2. in the resurrection at the end of the world integrated with the definite renewal of heaven and earth. In the first the Apostles were with Jesus Christ for more than three years, and then they continued the work; in the second they will sit with

morning to hire laborers for his vineyard. 2. And having agreed with the laborers for a denarius a day, he sent them into his vineyard. 3. And about the third hour, he went out and saw others standing in the market place idle; 4. and he said to them, 'Go you also into the vineyard, and I will give you whatever is just.' 5. So they went. And again he went out about the sixth, and about the ninth hour, and did as before. 6. But about the eleventh hour he went out and found others standing about, and he said to them, 'Why do you stand here all day idle?' 7. They said to him, 'Because no man has hired us.' He said to them, 'Go you also into the vineyard.' 8. But when evening had come, the owner of the vineyard said to his steward, 'Call the laborers, and pay them their wages, beginning from the last even to

Jesus to judge together with Him all men, represented here by the twelve tribes of Israel. (Lagrange.)

20, 3-5. *Third, sixth, ninth, eleventh* are the four divisions of the day: each included three hours. These divisions also represent the different ages of man or the various epochs of humanity.

the first.' 9. Now when they of the eleventh hour came, they received each a denarius. 10. And when the first in their turn came, they thought that they would receive more; but they also received each his denarius. 11. And on receiving it, they began to murmur against the householder, 12. saying, 'These last have worked a single hour, and thou hast put them on a level with us, who have borne the burden of the day's heat. 13. But answering one of them, he said, 'Friend, I do thee no injustice; didst thou not agree with me for a denarius? 14. Take what is thine and go; I choose to give to this last even as to thee. 15. Have I not a right to do what I choose? Or art thou envious because I am generous?' 16. Even so the last shall be first, and the first last; for many are called, but few are chosen."

16: 19, 30; 22, 14; Mark 10, 31; Luke 13, 30.

16. "Many are called, but few are chosen". This verse is not found in many of the best Greek manuscripts. The various copies of the Bible or parts of it are called manuscripts because they were written by hand since printing had not yet been invented.

THE THIRD PREDICTION
OF THE PASSION

17. And as Jesus was going up to Jerusalem, he took the twelve disciples aside by themselves, and said to them, 18. "Behold, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and the Scribes; and they will condemn him to death, 19 and will deliver him to the Gentiles to be mocked and scourged and crucified; and on the third day he will rise again."

THE MOTHER OF JAMES AND JOHN

20. Then the mother of the sons of Zebedee came to him with her sons; and worshipping, she made a request of him. 21. He said to her, "What dost thou want?" She said to him, "Command that these my two sons may sit, one at thy right hand and one at thy left hand, in thy kingdom." 22. But Jesus answered and said, "You do not know what you are asking for. Can you drink of the cup of which I am about to drink?" They said to him, "We can." 23. He said to

17-19: Mark 10, 32-34; Luke 18, 31-33.—
20-28: Mark 10, 35-45.

them, "Of my cup you shall indeed drink; but as for sitting at my right hand and at my left, that is not mine to give you, but it belongs to those for whom it has been prepared by my Father."

24. And when the ten heard this, they were indignant at the two brothers. 25. But Jesus called them to him, and said, "You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. 26. Not so is it among you. On the contrary, whoever wishes to become great among you shall be your servant; 27. and whoever wishes to be first among you shall be your slave; 28. even as the Son of Man has not come to be served but to serve, and to give his life as a ransom for many."

THE BLIND MEN AT JERICHO

29. And as they were leaving Jericho, a great crowd followed him. 30. And behold, two blind men sitting by the way-

25-28: 18, 1-4; Luke 22, 25-27.—28: Phil. 2, 7.—29-34: Mark 10, 46-52; Luke 18, 35-43.

29. Jericho is situated in the Jordan valley, about 28 kilometers from Jerusalem.

30. *Two blind men:* St. Matthew speaks of

side heard that Jesus was passing by, and cried out, saying, "Lord, Son of David, have mercy on us!" 31. And the crowd angrily tried to silence them. But they cried out all the louder, saying, "Lord, have mercy on us, Son of David!" 32. Then Jesus stopped, and called them, and said, "What will you have me do for you?" 33. They said to him, "Lord, that our eyes be opened." 34. And Jesus, moved with compassion for them, touched their eyes; and at once they received their sight, and followed him.

VI

CHAPTER 21

TRIUMPHAL ENTRY INTO JERUSALEM

1. And when they drew near to Jerusalem, and came to Bethphage, on the

1-9: Mark 11, 1-10; Luke 19, 29-38; John 12, 12-15.

two, St. Luke speaks of one, that is, of the one better known, called Bartimeus.

21, 1. Bethphage and Bethany (v. 17) are villages near Jerusalem.

Mount of Olives, then Jesus sent two disciples, 2. saying to them, "Go into the village opposite you, and immediately you will find an ass tied, and a colt with her; loose them and bring them to me. 3. And if anyone say anything to you, you shall say that the Lord has need of them, and immediately he will send them." 4. Now this was done that what was spoken by the prophet might be fulfilled, 5. "Tell the daughter of Sion: Behold, thy king comes to thee, meek and seated upon an ass, and upon a colt, the foal of a beast of burden."

6. So the disciples went and did as Jesus had directed them. 7. And they brought the ass and the colt, laid their cloaks on them, and made him sit thereon. 8. And most of the crowd spread their cloaks upon the road, while others were cutting branches from the trees, and strewing them on the road. 9. And the crowds that went before him, and those that followed, kept crying out, saying, "Hosanna to the Son of David!"

5: Isa. 62, 11; Zach. 9, 9.—9: Ps. 117, 26.

5. *Daughter of Sion* is Jerusalem, so called because it was born and grew on Mount Sinai.



Blessed is he who comes in the name of the Lord! Hosanna in the highest!" 10 And when he entered Jerusalem, all the city was thrown into commotion, saying, "Who is this?" 11. But the crowds kept

on saying, "This is Jesus the prophet from Nazareth of Galilee."

CLEANSING OF THE TEMPLE

12. And Jesus entered the temple of God, and cast out all those who were selling and buying in the temple, and he overturned the tables of the money-changers and the seats of those who sold the doves. 13. And he said to them, "It is written, 'My house shall be called a house of prayer'; but you have made it a den of thieves."

14. And the blind and the lame came to him in the temple, and he healed them. 15. But the chief priests and the Scribes, seeing the wonderful deeds that he did, and the children crying out in the temple, and saying, "Hosanna to the Son of David," were indignant,

12-16: Mark 11, 15-18; Luke 19, 45-47; John 2, 14-16.—12: Deut. 14, 25.—13: Isa. 56, 7; Jer. 7, 11.

12. The temple had four court yards: that of the Priests, that of the Jews, that of the women, that of the Gentiles. It was from the latter that Jesus drove out the merchants. The Vulgate adds: "temple of God". But this addition is missing in the best Greek manuscripts.

16. and said to him, "Dost thou hear what these are saying?" And Jesus said to them, "Yes; have you never read, 'Out of the mouth of infants and sucklings thou hast perfected praise'?" 17. And leaving them, he went out of the city to Bethany and he stayed there.

JESUS CURSES A FIG TREE

18. Now in the morning, on his way back to the city, he felt hungry. 19. And seeing a fig tree by the wayside, he came up to it, and found nothing on it but leaves; and he said to it, "May no fruit ever come from thee henceforward forever!" And immediately the fig tree withered up.

20. And upon seeing this the disciples marvelled, saying, "How did it come to wither up immediately?" 21. But Jesus answered and said to them, "Amen I say to you, if you have faith and do not waver, not only will you do what

16: Ps. 8, 3.—18-22: Mark 11, 12-14, 20-24.

19. This fig tree, with nothing but leaves on it, represents the Pharisees and the Jews who were rich in words but poor in works. God detests such hypocrisy.

I have done to the fig tree, but even if you shall say to this mountain, 'Arise, and hurl thyself into the sea,' it shall be done. 22. And all things whatever you ask for in prayer, believing, you shall receive.'

THE AUTHORITY OF JESUS

23. And when he had come into the temple, the chief priests and elders of the people came to him as he was teaching, and said, "By what authority dost thou do these things? And who gave thee this authority?" 24. Jesus answered and said to them, "I also will ask you one question, and if you answer me this, I in turn will tell you by what authority I do these things. 25. Whence was the baptism of John? from heaven, or from men?" But they began to argue among themselves, saying, 26. "If we say, 'From heaven,' he will say to us, 'Why then did you not believe him?' But if we say, 'From men,' we fear the people, for all regard John as a prophet." 27. And they answered Jesus and said, "We do not know." Then he in turn said to them,

22: 7, 7; 1 John 3, 22.—23-27: Mark 11, 27-33; Luke 20, 1-8.—26: 14, 5.

“Neither do I tell you by what authority I do these things.

PARABLE OF THE TWO SONS

28. “But what do you think? A man had two sons; and he came to the first and said, ‘Son, go and work today in my vineyard.’ 29. But he answered and said, ‘I will not’; but afterwards he regretted it and went. 30. And he came to the other and spoke in the same manner. And this one answered, ‘I go, sir’; but he did not go. 31. Which of the two did the father’s will?” They said, “The first.” Jesus said to them, “Amen I say to you, the publicans and harlots are entering the kingdom of God before you. 32. For John came to you in the way of justice, and you did not believe him. But the publicans and the harlots believed him; whereas you, seeing it, did not

28-32. The meaning of the parable is: the heads of the people and the Pharisees who boasted of scrupulously observing the Law, did not believe in Jesus Christ nor did they do the works He prescribed; the publicans and the sinners, instead, believed and were converted. (Voste’.)

even repent afterwards, that you might believe him.

PARABLE OF THE VINE-DRESSERS

33. "Hear another parable. There was a man, a householder, who planted a vineyard, and put a hedge about it, and dug a wine vat in it, and built a tower; then he let it out to vine-dressers, and went abroad. 34. But when the fruit season drew near, he sent his servants to the vine-dressers to receive his fruits. 35. And the vine-dressers seized his servants, and beat one, killed another, and stoned another. 36. Again he sent another party of servants more numerous than the first; and they did the same to these. 37. Finally he sent his son to them, saying, 'They will respect my son.'

38. "But the vine-dressers, on seeing the son, said among themselves, 'This is

33-46: Mark 12, 1-12; Luke 20, 9-19; Isa. 5, 1-7.—38: 26, 4; 27, 1; John 11, 53.

33. The teaching of this parable is double: 1. the exclusion of the Hebrews from the Messianic kingdom which is the Church; 2. the call of the Gentiles by means of the Apostles' preaching.

the heir; come, let us kill him, and we shall have his inheritance.' 39. So they seized him, cast him out of the vineyard, and killed him. 40. When, therefore, the owner of the vineyard comes, what will he do to those vine-dressers?" 41. They said to him, "He will utterly destroy those evil men, and will let out the vineyard to other vine-dressers, who will render to him the fruits in their seasons."

42. Jesus said to them, "Did you never read in the Scriptures, 'The stone which the builders rejected, has become the corner stone; by the Lord this has been done, and it is wonderful in our eyes'? 43. Therefore I say to you, that the kingdom of God will be taken away from you and will be given to a people yielding its fruits. 44. And he who falls on this stone will be broken to pieces, but upon whomever it falls, it will grind him to powder."

45. And when the chief priests and Pharisees had heard his parables, they knew that he was speaking about them

42: Ps. 117, 22 Isa. 28, 16; Rom. 9, 33
1 Pet. 2, 7.

46. And though they sought to lay hands on him, they feared the people, because they regarded him as a prophet.

CHAPTER 22

THE MARRIAGE FEAST

1. And Jesus addressed them, and spoke to them again in parables, 2. saying, "The kingdom of heaven is like a king who made a marriage feast for his son. 3. And he sent his servants to call in those invited to the marriage feast, but they would not come. 4. Again he sent out other servants, saying, 'Tell those who are invited, Behold, I have prepared my dinner; my oxen and fatlings are killed, and everything is ready; come to the marriage feast.' 5. But they made light of it, and went off, one to his farm,

2-14: Luke 14, 16-24.

22, 1-14. This passage also treats of the exclusion of the Hebrews from the kingdom of God in order to substitute the Gentiles, to which is united the explicit necessity of faith in Jesus Christ, but presented in the form of a marriage feast to better represent the future happiness in Heaven. The guests who did not answer will be excluded forever. (Voste')

and another to his business; 6. and the rest laid hold of his servants, treated them shamefully, and killed them.

7. "But when the king heard of it, he was angry; and he sent his armies, destroyed those murderers, and burnt their city. 8. Then he said to his servants, 'The marriage feast indeed is ready, but those who were invited were not worthy; 9. go therefore to the crossroads, and invite to the marriage feast whomever you shall find.' 10. And his servants went out into the roads, and gathered all whom they found, both good and bad; and the marriage feast was filled with guests.

11. "Now the king went in to see the guests, and he saw there a man who had not on a wedding garment. 12. And he said to him, 'Friend, how didst thou come in here without a wedding garment?' But he was speechless. 13. Then the king said to the attendants, 'Bind his hands and feet and cast him forth into the darkness outside, where there will be the weeping, and the gnashing of teeth.' 14. For many are called, but few are chosen."



Tribute to Caesar

The Holy Gospel.

TRIBUTE TO CAESAR

15. Then the Pharisees went and took counsel how they might trap him in his talk. 16. And they sent to him their disciples with the Herodians, saying, "Master, we know that thou art truthful, and that thou teachest the way of God in truth and thou carest naught for any man; for thou dost not regard the person of men. 17. Tell us, therefore, what dost thou think: Is it lawful to give tribute to Caesar, or not?" 18. But Jesus, knowing their wickedness, said, "Why do you test me, you hypocrites? 19. Show me the coin of the tribute." So they offered him a denarius. 20. Then Jesus said to them, "Whose are this image and the inscription?" 21. They said to him, "Caesar's." Then he said to them, "Render, therefore, to Caesar the things that are Caesar's, and to God the things that are God's." 22. And hearing this they marvelled, and leaving him went off.

15-22: Mark 12, 13-17; Luke 20, 20-26.—
21: Rom. 13, 7.

THE SADDUCEES
AND THE RESURRECTION

23. On that same day some of the Sadducees, who say there is no resurrection, came to him, and questioned him, 24. saying, "Master, Moses said, 'If a man die without having a son, his brother shall marry the widow and raise up issue to his brother.' 25. Now there were among us seven brothers. And the first, after having married a wife, died, and having no issue, left his wife to his brother. 26. In like manner the second, and the third down to the seventh. 27. And last of all the woman also died. 28. At the resurrection, therefore, of which of the seven will she be the wife? For they all had her."

29. But Jesus answered and said to them, "You err because you know neither the Scriptures nor the power of God. 30. For at the resurrection they will neither marry nor be given in marriage, but will be as angels of God in heaven. 31. But as to the resurrection of the dead, have you not read what was spo-

23-33: Mark 12, 18-27; Luke 20, 27-38; Acts 23, 8.—24: Deut. 25, 5.

ken to you by God, saying, 32. 'I am the God of Abraham, and the God of Isaac and the God of Jacob'? He is not the God of the dead, but of the living." 33. And when the crowds heard this, they marvelled at his teaching.

THE GREAT COMMANDMENT

34. But the Pharisees, hearing that he had silenced the Sadducees, gathered together. 35. And one of them, a doctor of the Law, putting him to the test, asked him, 36. "Master, which is the great commandment in the Law?" 37. Jesus said to him, "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. 38. This is the greatest and the first commandment. 39. And the second is like it, 'Thou shalt love thy neighbor as thyself.' 40. On these two commandments depend the whole Law and the Prophets."

THE SON OF DAVID

41. Now while the Pharisees were

32: Ex. 3, 6.—34-40: Mark 12, 28-34; Luke 10, 25-28.—37: Deut. 6, 5.—39: Lev. 19, 18.—41-46: Mark 12, 35-37; Luke 20, 41-44.

gathered together, Jesus questioned them, 42. saying, "What do you think of the Christ? Whose son is he?" They said to him, "David's." 43. He said to them, "How then does David in the Spirit call him Lord, saying, 44. 'The Lord said to my Lord: Sit thou at my right hand, till I make thy enemies thy footstool'? 45. If David, therefore, calls him 'Lord' how is he his son?" 46. And no one could answer him a word; neither did anyone dare from that day forth to ask him any more questions.

CHAPTER 23

HYPOCRISY OF THE SCRIBES AND PHARISEES

1. Then Jesus spoke to the crowds and to his disciples, 2. saying, "The Scribes and the Pharisees have sat on the chair of Moses. 3. All things, therefore, that they command you, observe and do. But do not act according to their works; for they talk but do nothing. 4. And they bind together heavy and oppressive burdens, and lay them

44: Ps. 109, 1.-23, 4: Luke 11, 46; Acts 15, 10

on men's shoulders; but not with one finger of their own do they choose to move them. 5. In fact, all their work they do in order to be seen by men; for they widen their phylacteries, and enlarge their tassels, 6. and love the first places at suppers and the front seats in the synagogues, 7. and greetings in the market place, and to be called by men 'Rabbi.' 8. But do not you be called 'Rabbi'; for one is your Master, and all you are brothers. 9. And call no one on earth your father; for one is your Father, who is in heaven. 10. Neither be called masters; for one only is your Master, the Christ. 11. He who is the greatest among you shall be your servant. 12. And whoever exalts himself shall be humbled, and whoever humbles himself shall be exalted.

WOE TO THE SCRIBES AND PHARISEES

13. "But woe to you, Scribes and Pharisees, hypocrites! because you shut the kingdom of heaven against men.

5: Ex. 13, 9; Deut. 6, 8; Num. 15, 38.—6: Mark 12, 39; Luke 11, 43.—8: Jas. 3, 1.—9: Mal. 1, 6.—12: Luke 14, 11; 18, 14.

For you yourselves do not go in, nor do you allow those going in to enter.

14. ["Woe to you, Scribes and Pharisees, hypocrites! because you devour the houses of widows, praying long prayers. For this you shall receive a greater judgment.]

15. Woe to you, Scribes and Pharisees, hypocrites! because you traverse sea and land to make one convert; and when he has become one, you make him twofold more a son of hell than yourselves.

16. "Woe to you, blind guides, who say, 'Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is bound.' 17. You blind fools! for which is greater, the gold, or the temple which sanctifies the gold? 18. And whoever swears by the altar, it is nothing; but whoever swears by the gift that is upon it, he is bound.' 19. Blind ones! for which is greater, the gift, or the altar which sanctifies the gift? 20. Therefore he who swears by the altar swears by it, and all things that are on it; 21. and he who swears by the

14: Mark 12, 40; Luke 20. 47.

temple swears by it, and by him who dwells in it. 22. And he who swears by heaven swears by the throne of God, and by him who sits upon it.

23. "Woe to you, Scribes and Pharisees, hypocrites! because you pay tithes on mint and anise and cummin, and have left undone the weightier matters of the Law, right judgment and mercy and faith. These things you ought to have done, while not leaving the others undone. 24. Blind guides, who strain out the gnat but swallow the camel!

25. "Woe to you, Scribes and Pharisees, hypocrites! because you clean the outside of the cup and the dish, but within they are full of robbery and uncleanness. 26. Thou blind Pharisee! clean first the inside of the cup and of the dish, that the outside too may be clean.

27. "Woe to you, Scribes and Pharisees, hypocrites! because you are like whited sepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones and of all uncleanness. 28. So you also outwardly appear just to men, but within you are full of hypocrisy and iniquity.

29. "Woe to you, Scribes and Pharisees, hypocrites! you who build the sepulchres of the prophets, and adorn the tombs of the just, 30. and say, 'If we had lived in the days of our fathers, we would not have been their accomplices in the blood of the prophets.' 31. Thus you are witnesses against yourselves that you are the sons of those who killed the prophets.

32. "You also fill up the measure of your fathers 33. Serpents, brood of vipers, how are you to escape the judgment of hell? 34. Therefore, behold, I send you prophets, and wise men, and scribes; and some of them you will put to death, and crucify, and some you will scourge in your synagogues, and persecute from town to town; 35. that upon you may come all the just blood that has been shed on the earth, from the blood of Abel the just unto the blood of Zacharias the son of Barachias, whom you killed between the temple and the altar. 36. Amen I say to you, all these things will come upon this generation.

33: 3, 7; 12, 34.—35: Gen. 4, 8; Heb. 11, 4: 2 Par. 24. 21f.

37. "Jerusalem, Jerusalem! thou who killest the prophets, and stonest those who are sent to thee! How often would I have gathered thy children together, as a hen gathers her young under her wings, but thou wouldst not! 38. Behold, your house is left to you desolate. 39. For I say to you, you shall not see me henceforth until you shall say, 'Blessed is he who comes in the name of the Lord!'"

CHAPTER 24

DESTRUCTION OF JERUSALEM AND END OF THE WORLD

1. And Jesus left the temple and was going away, when his disciples came forward to show him the buildings of the temple. 2. But he answered and said to them, "Do you see all these things? Amen I say to you, there will not be left here one stone upon another that will not be thrown down."

3. And as he was sitting on the Mount of Olives, the disciples came to

37-39: Luke 13, 34f; 19, 41-44.—24, 1-51: Mark 13, 1-37; Luke 21, 5-36.—2: Luke 19, 44.

him privately, saying, "Tell us, when are these things to happen, and what will be the sign of thy coming and of the end of the world?"

4. And in answer Jesus said to them, "Take care that no one leads you astray. 5. For many will come in my name, saying, 'I am the Christ,' and they will lead many astray. 6. For you shall hear of wars and rumors of wars. Take care that you do not be alarmed, for these things must come to pass, but the end is not yet. 7. For nation will rise against nation, and kingdom against kingdom; and there will be pestilences and famines and earthquakes in various places. 8. But all these things are the beginnings of sorrows.

9. "Then they will deliver you up to tribulation, and will put you to death; and you will be hated by all nations for my name's sake. 10. And then many will fall away, and will betray one another, and will hate one another. 11. And many false prophets will arise, and will lead many astray. 12. And because iniquity will abound, the charity of the many

9: 10, 17; John 15, 20; 16, 2.

will grow cold. 13. But whoever perseveres to the end, he shall be saved. 14. And this gospel of the kingdom shall be preached in the whole world, for a witness to all nations; and then will come the end.

DESTRUCTION OF JERUSALEM

15. "Therefore when you see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place — let him who reads understand — 16. then let those who are in Judea flee to the mountains: 17. and let him who is on the housetop not go down to take anything from his house; 18. and let him who is in the field not turn back to take his cloak. 19. But woe to those who are with child or have infants at the breast in those days! 20. But pray that your flight may

15: Dan. 9, 27.

24. 16. Before the fall of Jerusalem. the believers fled to Perea, beyond the Jordan.

17. *On the housetop*: In Palestine, as in the Orient in general, the roofs of the houses were flat or terrace-like. Hence, to say "on the housetop" was the same as to say "on the terrace".

not be in the winter, or on the Sabbath. 21. For then there will be great tribulation, such as has not been from the beginning of the world until now, nor will be. 22. And unless those days had been shortened, no living creature would be saved. But for the sake of the elect those days will be shortened.

THE SIGNS OF THE LAST DAY

23. "Then if anyone say to you, 'Behold, here is the Christ,' or, 'There he is,' do not believe it. 24. For false christs and false prophets will arise, and will show great signs and wonders, so as to lead astray, if possible, even the elect. 25. Behold, I have told it to you beforehand. 26. If therefore they say to you, 'Behold, he is in the desert,' do not go forth; 'Behold, he is in the inner chambers,' do not believe it. 27. For as the lightning comes forth from the east and shines even to the west, so also will the coming of the Son of Man be. 28. Wherever the body is, there will the eagles be gathered together.

23: Luke 17, 23.—28: Luke 17, 37.

28. This is a proverb: Just as the eagles fly

29. "But immediately after the tribulation of those days, the sun will be darkened, and the moon will not give her light, and the stars will fall from heaven, and the powers of heaven will be shaken. 30. And then will appear the sign of the Son of Man in heaven; and then will all tribes of the earth mourn, and they will see the Son of Man com-

29: Isa. 13, 10; Ezech. 32, 7; Joel 3, 15.—
30: Apoc. 1, 7.

towards their desired meal, so the souls, urged by an irresistible impulse, will fling themselves toward the Supreme Judge and will gather around Him.

30. *They will see the Son of Man coming...*: "Will Jesus Christ ever again return visibly on this earth? Yes, Jesus Christ will again return visibly on this earth at the end of the world to judge the living and the dead; that is, all men, both the good and the bad." He will come on' the last day, not in humility as when He came to Bethlehem, but surrounded by great power, majestic splendor and glory. All will recognize Him as their God and their Judge. (TCA. 2, p. 159.) St. Cyril exclaims: "Ah! this great Judge has no need of accusers, of witnesses, of arguments; He tells each person all what he said, did and thought. At that moment there will be no way of finding help; no one will be able to snatch the guilty from

ing upon the clouds of heaven with great power and majesty. 31. And he will send forth his angels with a trumpet and a great sound, and they will gather his elect from the four winds, from one end of ~~the~~ heavens to the other.

JERUSALEM'S IMPENDING DESTRUCTION

32. "Now from the fig tree learn this parable. When its branch is now tender, and the leaves break forth, you know that summer is near. 33. Even so, when you see all these things, know that it is near, even at the door. 34. Amen I say

31: 1 Cor. 15, 52.

the punishment he merits: neither father nor mother, nor son nor daughter, nor friends nor lawyers, nor gold nor silver, nor riches nor high connections will be able to influence the sentence in any way." (TCA. 2, p. 160.) "He who desires to live as a Christian must never lose sight of the Last Judgment." (St. John Climacus.) In order to prepare ourselves for the judgment of God, we must examine our ways and our works, so that the great Inquisitor will no longer find anything to condemn in us.... Let us judge ourselves from time to time with rigor united to confidence in God's mercy, and we will escape the severe judgment of the last day. (TCA. 2, p. 168.)

to you, this generation will not pass away till all these things have been accomplished. 35. Heaven and earth will pass away, but my words will not pass away.

THE NEED OF WATCHFULNESS

36. "But of that day and hour no one knows, not even the angels of heaven, but the Father only. 37. And as it was in the days of Noe, even so will be the coming of the Son of Man. 38. For as in the days before the flood they were eating and drinking, marrying and giving in marriage until the day when Noe entered the ark, 39. and they did not understand until the flood came and swept them all away; even so will be the coming of the Son of Man.

40. "Then two men will be in the field; one will be taken, and one will be left. 41. Two women will be grinding at the millstone; one will be taken, and one will be left.

EXHORTATION TO VIGILANCE

42. "Watch therefore, for you do not know at what hour your Lord is to come
43. But of this be assured, that if the householder had known at what hour the thief was coming, he would certainly have watched, and not have let his house be broken into. 44. Therefore you also must be ready, because at an hour that you do not expect, the Son of Man will come. 45. Who, dost thou think, is the faithful and prudent servant whom his master has set over his household to give them their food in due time? 46. Blessed is that servant whom his master, when he comes, shall find so doing
47. Amen I say to you, he will set him over all his goods. 48. But if that wicked servant says to himself, 'My master delays his coming,' 49. and begins to beat

43: Mark 13, 33; 1 Thess. 5, 2.—43-51: Luke 12, 39-46.—46: Apoc. 16, 15.

42. *Watch therefore...*: Jesus insists that we be ready for His coming. He is coming twice: at death for each one, at the final judgment for all. Both times will be unexpected, hence the necessity of always being ready. (See Matt. 14: 25.)

his fellow-servants, and to eat and drink with drunkards, 50. the master of that servant will come on a day he does not expect, and in an hour he does not know, 51. and will cut him asunder and make him share the lot of the hypocrites. There will be the weeping, and the gnashing of teeth.

CHAPTER 25

PARABLE OF THE TEN VIRGINS

1. "Then will the kingdom of heaven be like ten virgins who took their lamps and went forth to meet the bridegroom and the bride. 2. Five of them were foolish and five wise. 3. But the five foolish, when they took their lamps, took no oil with them, 4. while the wise did

51: 13, 42; 25, 30.—25, 1: Luke 12, 35f.

25, 1. This parable still insists on the necessity of being prepared in order to be admitted to the happiness of Heaven, presented under the figure of a marriage feast, because the soul will wed God in eternity. Conclusion: become seriously interested in your eternal life, don't sleep over this fundamental problem, but prepare a good dowry of merits for Heaven (Voste'.)

take oil in their vessels with the lamps. 5. Then as the bridegroom was long in coming, they all became drowsy and slept. 6. And at midnight a cry arose, 'Behold the bridegroom is coming, go forth to meet him!' 7. Then all those virgins arose and trimmed their lamps. 8. And the foolish said to the wise, 'Give us some of your oil, for our lamps are going out.' 9. The wise answered, saying, 'Lest there may not be enough for us and for you, go rather to those who sell it, and buy some for yourselves.'

10. "Now while they were gone to buy it, the bridegroom came; and those who were ready went in with him to the marriage feast, and the door was shut. 11. Finally there came also the other virgins, who said, 'Sir, sir, open the door for us!' 12. But he answered and said, 'Amen I say to you, I do not know you.' 13. Watch therefore, for you know neither the day nor the hour.

PARABLE OF THE TALENTS

14. "For it is like a man going abroad, who called his servants and handed over

13: Mark 13. 33.-14-30: Luke 19. 12-27.

his goods to them. 15. And to one he gave five talents, to another two, and to another one, to each according to his particular ability, and then he went on his journey. 16. And he who had received the five talents, went and traded with them, and gained five more. 17. In like manner, he who had received the two gained two more. 18. But he who had received the one went away and dug in the earth and hid his master's money.

19. "Then after a long time the master of those servants came and settled accounts with them. 20. And he who had received the five talents came and brought five other talents, saying, 'Master, thou didst hand over to me five

15. Talents: These are the various grades of grace. (Gregory.)

19. *Came and settled accounts with them:* The Master, of Whom this parable speaks of, as well as the previous one and that narrated by St. Luke, chapter 19: 11-27, is Jesus Christ, Who, at death, calls each one to render an account of his life. 'Will Jesus Christ wait until the end of the world to judge us? No. He will not wait until the end of the world, but will judge each one immediately after death. Of what will He judge us? He will judge us concerning the good or the evil done by us

talents; behold, I have gained five others in addition.' 21. His master said to him, 'Well done, good and faithful servant; because thou hast been faithful over a few things, I will set thee over many; enter into the joy of thy master.'

22. "And he also who had received the two talents came and said, 'Master, thou didst hand over to me two talents; behold, I have gained two more.' 23. His master said to him, 'Well done, good

in life, even of thoughts and of omissions. After the particular Judgment, the soul, if she is in mortal sin, will immediately fall headlong into Hell; if she is in the state of grace and does not have any venial sin or temporal punishment to atone for she will immediately go to Heaven, if she is in the state of grace, but has some venial sin or a debt of temporal punishment she is detained in Purgatory until she will have completely satisfied divine justice." (CCG. 608.) The talents received indicate the graces God gives to each person; the rewards given indicate the grade of correspondence to the graces received: the punishments, instead, the penalty for neglecting the graces received. St. Augustine warns us with the strong expression: "He Who created you without your consent, will not save you without your consent". And he has reason to say this. No one, in fact, will save himself if not by means of grace, but grace

and faithful servant; because thou hast been faithful over a few things, I will set thee over many; enter into the joy of thy master.'

24. "But he who had received the one talent came and said, 'Master, I know that thou art a stern man; thou reapest where thou hast not sowed and gatherest where thou hast not winnowed; 25. and as I was afraid, I went away and hid thy talent in the earth; behold, thou hast what is thine.' 26. But his master answered and said to him, 'Wicked and slothful servant! thou didst know that I reap where I do not sow, and gather where I have not winnowed? 27. Thou shouldst therefore have entrusted my money to the bankers, and on my return I should have got back my own with interest. 28. Take away there-

does not save if not corresponded to and profit is not drawn from it. (TCA. 2, p. 220.) It is a certainty that no damned soul will ever be able to say: "I am irreparably lost through God's fault"; but instead he will be forced to acknowledge and confess that he damned himself through his own fault and that had he wanted, he could have been in Heaven. (TCA. 2, p. 211.)

lore the talent from him, and give it to him who has the ten talents. 29. For to everyone who has shall be given, and he shall have abundance; but from him who does not have, even that which he seems to have shall be taken away. 30. But as for the unprofitable servant, cast him forth into the darkness outside, where there will be the weeping, and gnashing of teeth.'

THE LAST JUDGMENT

31. "But when the Son of Man shall come in his majesty, and all the angels with him, then he will sit on the throne of his glory; 32. and before him will be gathered all the nations, and he will separate them one from another, as the shepherd separates the sheep from the goats; 33. and he will set the sheep on his right hand, but the goats on the left.

34. "Then the king will say to those on his right hand, 'Come, blessed of my

29: 13, 12; Mark 4, 25; Luke 8, 18; 19, 26.

34 40. *Come, blessed...* : come, blessed of My Father, come from the darkness to the light, from slavery to the freedom of the children of God, from work to eternal rest, from war to

Father, take possession of the kingdom prepared for you from the foundation of the world; 35. for I was hungry and you gave me to eat; I was thirsty and you gave me to drink; I was a stranger and you took me in; 36. naked and you covered me; sick and you visited me; 37. I was in prison and you came to me.' Then the just will answer him, saying, 'Lord, when did we see thee hungry,

35: Isa. 58, 7; Ezech. 18, 7.—36: Ecclus. 7, 39.

peace, from death to life, from struggle to victory, from trial to recompense, from the valley of tears to joy without end, from the earth to the sky, from exile to the fatherland. "Who merits Heaven? Heaven is merited by those who are good, that is, by those who love and faithfully serve God and die in His grace." Most blessed, most sweet and most delicious is the happiness in Heaven; it is so much greater than anything we can think of as beautiful or good on earth that "Eye has not seen nor ear heard, nor has it entered into the heart of man, what things God has prepared for those who love Him". (1 Cor. 2: 9.) "O Heaven!" exclaimed St. John Chrysostom, "What joy, what glory these words contain: 'Come, ye blessed!' and what triumph!" (TCA. 2, p. 166.) O you, dear reader, make sure that on that day Jesus can say to you too: "Come, blessed of my Father, . . . enter into the joy of Thy Lord."

and feed thee; or thirsty, and give thee drink? 38. And when did we see thee a stranger, and take thee in; or naked, and clothe thee? 39. Or when did we see thee sick, or in prison, and come to thee? 40. And answering the king will say to them, 'Amen I say to you, as long as you did it for one of these, the least of my brethren, you did it for me.'

41. "Then he will say to those on his left hand, 'Depart from me, accursed

41: 7, 23; Ps. 6, 9; Luke 13, 27.

41-45. *Depart from Me*: "What will they, who do not serve God and die in mortal sin, merit? They merit Hell. What is Hell? It is the eternal privation of God, our happiness, the suffering of fire and all other sufferings without any good." St. Augustine thus makes Jesus Christ speak: "O man, I became a child for you, I was placed in a manger, wrapped in swaddling clothes; I bore the sufferings of infancy, the anguish of manhood; I was slapped and spit upon; I was scourged, crowned with thorns, nailed on a Cross: see the wounds of the nails, see My side pierced by the sword. Why then, did you will to lose the merit of that which I suffered for you? Why did you waste and despise the benefits of the redemption?" (TCA. 2, p. 162.) The Sacred Scriptures testify that the wicked will then scream: "We fools esteemed their life madness, and

ones, into the everlasting fire which was prepared for the devil and his angels. 42. For I was hungry, and you did not give me to eat; I was thirsty and you gave me no drink; 43. I was a stranger and you did not take me in; naked, and you did not clothe me; sick, and in prison, and you did not visit me.' 44. Then they also will answer and say, 'Lord, when did we see thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee?' 45. Then he will answer them, saying, 'Amen I say to you, as long as you did not do it for one of these least

their end without honor. Behold how they are numbered among the children of God, and their lot is among the Saints. Therefore we have erred! . . . What hath pride profited us? or what advantage hath the boasting of riches brought us?" (Wis. 5: 4-6, 8.) And that which will culminate their misfortune and desperation will be when they will see the Angels and Saints triumphantly and happily ascending toward Heaven with Jesus Christ at their head . . . and to see the eternal abyss open beneath their feet, swallow them and then close over them forever. (TCA. 2, p. 168.) Such a thing should make anyone, who has not lost his head, meditate! It is God Who speaks: He does not lie nor exaggerate!

ones, you did not do it for me.' 46. And these will go into everlasting punishment, but the just into everlasting life."

46. Dan. 12, 2; John 5, 29.

46. *And these will go...*: "in the arms of the darkest desperation, they make us hear." says St. Ephrem, "this heart-rending farewell: 'Good-by Apostles, Prophets, Martyrs, and all the just! Good-by senate of the Patriarchs! Good-by army of the anchorites! Good-by precious and vivifying Cross! Good-by eternal kingdom of Heaven, beautiful Jerusalem, mother of the elect, paradise of delights! Good-by to you too, Our Lady, Mother of God, Mother of Him Who has so loved men! Good-by fathers and mothers, sons and daughters, husbands and wives, good-by, we shall never see you again, never again!'" (TCA. 2, p. 300.) "Why does God reward the good and punish the wicked? Because He is infinite justice. The pains with which the damned in Hell will be tormented are: 1. The pain of damnation, that is, the perpetual privation of the beatific vision of God; 2. The pain of sense; that is, a real fire which torments without consuming; 3. Darkness, remorse and anguish of conscience; furthermore, the company of the devils, of the other damned, and the knowledge that Hell will never end." (CCC. 610.) "Meditate these truths," exclaimed St. Augustine, "and of the fire of Hell form a weapon against the flames of concupiscence which torment you during this life." (TCA.

II: THE PASSION, DEATH AND RESURRECTION

1. THE LAST SUPPER

CHAPTER 26

1. And it came to pass when Jesus had finished all these words, that he

2, p. 287.) "God renders evil for evil because He is just, good for evil because He is good; good for good because He is good and just; the only thing which He never does is to render evil for good, because He is not unjust." (St. Augustine, TCA. 2, p. 211.) Nevertheless, see how much He must punish sin!

But the just into everlasting life, in Paradise. "What does eternal life mean? It means that the reward, as the punishment, will last forever, and that the sight of God will be the true life and joy of the soul, while the privation of God will be the greatest unhappiness and will be as an eternal death." "O God," exclaimed St. Bernard, "You Who know, tell us what You keep ready for us! He shall have the goods of Your house in abundance, but which goods? Ah! we are seeking those wonderful marvels which eye has not seen, nor ear heard, nor mind grasped, nor heart tried." (TCA. 1, p. 259.) "O life," exclaimed St. Augustine, "O life which God has prepared for those who love Him, life which is truly life;

said to his disciples, 2. "You know that after two days the Passover will be here; and the Son of Man will be delivered up to be crucified."

THE COUNCIL

3. Then the chief priests and the elders of the people gathered together in the court of the high priest, who was called Caiphas, 4. and they took coun-

26, 25: Mark 14, 1f; Luke 22, 1f; John 11, 47.

happy life, certain life, tranquil life, desirable life, pure life, chaste life, holy life, life which does not know death, life without sorrow, without stain, without pain, without concern, without alteration, without change, without worry: life full of beauty, of dignity, the more I meditate you, the more I desire you!" (TCA. 1, p. 261.) May the thought of Heaven be the star of your life: in childhood and in youth, in manhood and in old age, in joy and in sorrow, in work and in rest. God made us for a very happy and immortal life. We are only on trial while on earth.

26, 2. *Passover* signifies passage; it was the principal Jewish feast and commemorated the liberation of the Hebrews' first born at the passage of the destroying Angel (Ex. 12: 23) and the liberation of the Jews from Egypt, with the passage through the Red Sea. (St. Au-

sel together how they might seize Jesus by stealth and put him to death. 5. But they said, "Not on the feast, or there might be a riot among the people."

THE ANOINTING AT BETHANY

6. Now when Jesus was in Bethany, in the house of Simon the leper, 7. a woman came up to him with an alabaster jar of precious ointment, and she poured it on his head, as he reclined at table. 8. But when the disciples saw this, they were indignant, and said, "To what purpose is this waste? 9. for this might have been sold for much and given to the poor."

10. But Jesus, perceiving it, said to them, "Why do you trouble the woman? She has done me a good turn. 11. For the poor you have always with you, but you do not always have me. 12. For in pouring this ointment on my body, she has done it for my burial. 13. Amen I say to you, wherever in the whole world this gospel is preached, this also that she has done shall be told in memory of her."

6-13: Mark 14, 3-9; John 11, 2; 12, 1-8.

THE BETRAYAL

14. Then one of the Twelve, called Judas Iscariot, went to the chief priests, 15. and said to them, "What are you willing to give me for delivering him to you?" But they assigned him thirty pieces of silver. 16. And from then on he sought out an opportunity to betray him.

PREPARATION

17. Now on the first day of the Unleavened Bread, the disciples came to Jesus and said, "Where dost thou want us to prepare for thee to eat the passover?" 18. But Jesus said, "Go into the city to a certain man, and say to him, 'The Master says, My time is near at hand; at thy house I am keeping the Passover with my disciples.' " 19. And the disciples did as Jesus bade them, and prepared the passover.

14-16: Mark 14, 10f; Luke 22, 3-6.—17-19: Mark 14, 12-16; Luke 22, 7-13.

15. *Thirty pieces of silver was the price paid for a slave.*

THE BETRAYER

20. Now when evening arrived, he reclined at table with the twelve disciples. 21. And while they were eating, he said, "Amen I say to you. one of you will betray me." 22. And being very much saddened they began each to say, "Is it I, Lord?" 23. But he answered and said, "He who dips his hand into the dish with me, he will betray me. 24. The Son of Man indeed goes his way, as it is written of him; but woe to that man by whom the Son of Man is betrayed! It were better for that man if he had not been born." 25. And Judas who betrayed him answered and said, "Is it I, Rabbi?" He said to him, "Thou hast said it."

THE HOLY EUCHARIST

26. And while they were at supper, Jesus took bread, and blessed and broke, and gave it to his disciples, and said, "Take and eat; this is my body." 27. And

20-24: Mark 14, 17-21; Luke 22, 14. 21-23; John 13, 21-26.—24: Ps. 40, 10.—26-29; Mark 14, 22-25; Luke 22, 18-20; 1 Cor. 11, 23-25.

26-28. *This is My Body . . . this is My Blood:*



The Holy Eucharist

7. The Holy Gospel.

taking a cup, he gave thanks and gave it to them, saying, "All of you drink of this; 28. for this is my blood of the new covenant, which is being shed for many unto the forgiveness of sins. 29. But I say to you, I will not drink henceforth of this fruit of the vine, until that day when I shall drink it new with you in the kingdom of my Father."

28: Ex. 24, 8; Jer. 31, 31.

With these words Jesus instituted the Holy Eucharist. "What is the Holy Eucharist? The Holy Eucharist is a Sacrament and a sacrifice. In the Holy Eucharist, under the appearances of bread and wine, the Lord Christ is contained, offered and received for the nourishment of souls. The same Jesus Christ Who is in Heaven and was born of the Blessed Virgin Mary is in the Holy Eucharist. Why did Jesus Christ institute the Holy Eucharist? Jesus Christ instituted the Holy Eucharist: 1. to be offered as a sacrifice commemorating and renewing for all time the sacrifice of the Cross; 2. to be received by the faithful in Holy Communion; 3. To remain ever on our altars as the proof of His love for us, and to be worshipped by us. "The nature of this Sacrament," said St. Thomas, "is to transform man in God and to render him similar to God." The other foods which we take change into our substance, whereas the Holy Eucharist changes us into Itself; a

PETER'S DENIALS PREDICTED

30. And after reciting a hymn, they went out to Mount Olivet. 31. Then Jesus said to them, "You will all be scandalized this night because of me; for it is written, 'I will smite the shepherd, and the sheep of the flock will be scattered.' 32. But after I have risen, I will

30 35: Mark 14, 26-31; Luke 22, 39; John 18, 1.-31; Zach. 13, 7; John 16, 32.-32: Mark 16, 7.

change which is infinitely profitable, because it is infinitely better for us to be changed into God, than to have God changed into us. (TCA. I, p. 616.)

"Is the Holy Eucharist only a Sacrament? No, it is also the permanent sacrifice of the New Testament, and as such is called the Holy Mass." After the sin of our first parents there is no nation, whether barbarian or civil, which has not had and does not have its sacrifices. . . . They are necessary to placate God Who is offended and indignant against guilty man. . . ; To render Him honor and cult. . . To expiate the sins of the individual and of society. . . ; To obtain graces. . . ; To thank Him for the graces received. (TCA. 2, p 491.) "Although Jesus Christ lives immortal and incorruptible in Himself," said St. Gregory the Great, "He again immolates Himself for us in this mystery of the Holy Sacrifice. In fact, here

go before you into Galilee." 33. But Peter answered and said to him, "Even though all shall be scandalized because of thee, I will never be scandalized." 34. Jesus said to him, "Amen I say to thee, this very night, before a cock crows, thou wilt deny me three times." 35. Peter said to him, "Even if I should have to die with thee, I will not deny thee!" And all the disciples said the same thing.

2. *THE PASSION AND DEATH OF JESUS*

THE AGONY IN THE GARDEN

36. Then Jesus came with them to a country place called Gethsemani, and

34: Luke 22, 33f; John 13, 37f.—36-46: Mark 14, 32-42; Luke 22, 40-46.

His Body is received, His Flesh is distributed for the salvation of the people, as in the sacrifices of the Old Law; and His Blood is spilled, not among the hands of the infidels, but in the mouths of the faithful who receive Holy Communion. Hence let us reflect upon what this sacrifice, which for our salvation perpetually reproduces the Passion of the Son of God, is for us." (CCG. T. Q. 404.)



he said to his disciples, "Sit down here, while I go over yonder and pray." 37. And he took with him Peter and the two sons of Zebedee, and he began to

be saddened and exceedingly troubled. 38. Then he said to them, "My soul is sad, even unto death. Wait here and watch with me." 39. And going forward a little, he fell prostrate and prayed, saying, "Father, if it is possible, let this cup pass away from me; yet not as I will, but as thou willest."

40. Then he came to the disciples and found them sleeping. And he said to Peter, "Could you not, then, watch one hour with me? 41. Watch and pray, that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak." 42. Again a second time he went away and prayed, saying, "My Father, if this cup cannot pass away unless I drink it, thy will be done." 43. And he came again and found them sleeping, for their eyes were heavy. 44. And leaving them he went back again, and prayed a third time, saying the same words over. 45. Then he came to his disciples, and said to them, "Sleep on now, and take your rest! Behold, the hour is at hand when the Son of Man will be betrayed into the hands of sinners. 46. Rise, let us go. Behold, he who betrays me is at hand."

JESUS ARRESTED

47. And while he was yet speaking, behold Judas, one of the Twelve, came and with him a great crowd with swords and clubs, from the chief priests and elders of the people. 48. Now his betrayer had given them a sign, saying, "Whomever I kiss, that is he; lay hold of him." 49. And he went straight up to Jesus and said, "Hail, Rabbi!" and kissed him. 50. And Jesus said to him, "Friend, for what purpose hast thou come?" Then they came forward and set hands on Jesus and took him.

51. And behold, one of those who were with Jesus reached out his hand, drew his sword, and struck the servant of the high priest, cutting off his ear. 52. Then Jesus said to him, "Put back thy sword into its place; for all those who take the sword will perish by the sword. 53. Or dost thou suppose that I cannot entreat my Father, and he will even now furnish me with more than twelve legions of angels? 54. How then

47-56: Mark 14, 43-50; Luke 22, 47-53; John 18, 3-11.—52: Gen. 9, 6; Apoc. 13, 10.—54: Isa. 53, 7-10.

are the Scriptures to be fulfilled, that thus it must take place?"

55. In that hour Jesus said to the crowds, "As against a robber you have come out, with swords and clubs, to seize me. I sat daily with you in the temple teaching, and you did not lay hands on me." 56. Now all this was done that the Scriptures of the prophets might be fulfilled. Then all the disciples left him and fled.

JESUS BEFORE THE SANHEDRIN

57. Now those who had taken Jesus led him away to Caiphas the high priest, where the Scribes and the elders had gathered together. 58. But Peter was following him at a distance, even to the courtyard of the high priest, and he went in and sat with the attendants to see the end. 59. Now the chief priests and all the Sanhedrin were seeking false witness against Jesus, that they might put him to death, 60. but they found none, though many false witnesses came forward. But last of all two false witnesses came forward, 61. and said, "This

57-68: Mark 14, 53-65; Luke 22, 54; John 18, 12-24.—61: John 2, 19.



man said. 'I am able to destroy the temple of God, and to rebuild it after three days.'"

62. Then the high priest, standing up, said to him, "Dost thou make no answer to the things that these men pre-

fer against thee?" 63. But Jesus kept silence. And the high priest said to him, "I adjure thee by the living God that thou tell us whether thou art the Christ, the Son of God." 64. Jesus said to him, "Thou hast said it. Nevertheless, I say to you, hereafter you shall see the Son of Man sitting at the right hand of the Power and coming upon the clouds of heaven."

65. Then the high priest tore his garments, saying, "He has blasphemed; what further need have we of witnesses? Behold, now you have heard the blasphemy. 66. What do you think?" And they answered and said, "He is liable to death." 67. Then they spat in his face and buffeted him; while others struck his face with the palms of their hands, 68. saying, "Prophecy to us, O Christ! who is it that struck thee?"

PETER'S DENIAL

69. Now Peter was sitting outside in the courtyard; and a maidservant came

63-66: Luke 22, 67-71.—64: 16, 27; Rom 14, 10.—67: Isa. 50, 6; Mark 14, 65; Luke 22, 63f.—69-75: Mark 14, 66-72; Luke 22, 52-62; John 18, 16-18. 25-27.

up to him and said, "Thou also wast with Jesus the Galilean." 70. But he denied it before them all, saying, "I do not know what thou art saying." 71. And when he had gone out to the gateway, another maid saw him, and said to those who were there, "This man also was with

70-75. *He denied it before them all:* Here Peter committed grave actual sin. "What is actual sin? It is a sin voluntarily committed by one who has the use of reason." According to many, Peter did not lose his faith, but he sinned grievously against the profession of this virtue and hence lost grace. (CAL. Matt. 26: 70.) "In how many ways can actual sin be committed? It can be committed in four ways; that is, in thoughts, words, works and omissions." Trusting in himself, Peter did not pray, then he placed himself in the occasion and hence fell. Behold how the Christian falls into sin: he does not pray nor frequent the Sacraments, he trusts in himself, although he is weak; he does not avoid the dangers and hence falls. "Mortal sin was the only and true cause of Jesus Christ's death. O! Christian, acknowledge how serious the wounds of sins are if, to heal them, Jesus had to be covered with wounds and had to shed His Blood to the last drop! Ah! If the wound in the soul caused by sin were not mortal the Son of God would not have died to heal it." (TCA. 3, p. 72.) "O man," said St. Augustine, "acknowledge what

Jesus of Nazareth." 72. And again he denied it with an oath, "I do not know the man!" 73. And after a little while the bystanders came up and said to Peter, "Surely thou also art one of them, for even thy speech betrays thee." 74. Then he began to curse and to swear that he did not know the man. And at that moment a cock crowed. 75. And Peter remembered the word that Jesus had said, "Before a cock crows, thou wilt deny me three times." And he went out and wept bitterly.

— CHAPTER 27

1. Now when morning came all the chief priests and the elders of the peo-

1: Mark 15, 1; Luke 22, 66.

you are worth and what you owe. Considering the high dignity conferred upon you by the redemption, learn to fear and to flee sin." (TCA. 3, p. 72.) The means to avoid sin are: to fear sin, to guard against all that savors of evil, to flee from the occasions of sin, to pray, to have a firm resolve to prefer death rather than to commit serious sin; frequently think of death, judgment, Hell and Heaven. Finally, to believe and remember that God sees everywhere. (TCA. 3, p. 91.)

ple took counsel together against Jesus in order to put him to death. 2. And they bound him and led him away, and delivered him to Pontius Pilate the procurator.

THE END OF JUDAS

3. Then Judas, who betrayed him, when he saw that he was condemned, repented and brought back the thirty pieces of silver to the chief priests and the elders, 4. saying, "I have sinned in betraying innocent blood." But they said, "What is that to us? See to it thyself." 5. And he flung the pieces of silver into the temple, and withdrew; and went away and hanged himself with a halter.

2. Luke 23, 1; John 18, 28.—5: Acts 1, 18f.

27, 2. *Pontius Pilate* governed Judea as procurator from 26 to 36 A.D. He resided at Caesarea; however, during holidays he went to Jerusalem.

4 5. *I have sinned*: Judas committed at least three grievous sins: he betrayed Jesus, despaired of forgiveness, and committed suicide. "What is sin? Sin is an offence against God by disobeying His law. How many kinds of sins are there? There are two kinds: original and actual. The latter may be mortal or venial. What is mortal sin? Mortal sin is a deliberate and



6. And the chief priests took the pieces of silver, and said, "It is not lawful to put them into the treasury, see

conscious offense against God's law in a grievous matter. It is called mortal because it deprives the soul of divine grace which is its life.

ing that it is the price of blood." 7. And after they had consulted together, they bought with them the potter's field, as a burial place for strangers. 8. For this reason that field has been called even to this day, Haceldama, that is, the Field of Blood. 9. Then what was spoken through Jeremias the prophet was fulfilled, "And they took the thirty pieces of silver, the price of him who was priced, upon whom the children of Israel set a price, 10 and they gave them

9: Zach. 11, 12.

takes away the merit of all its good actions and the ability to make more, even though it work and strive to acquire them, and it renders the soul worthy of punishment or eternal death in Hell." "Sin is a sweet poison which kills the sinner with a painful death; it is a drop of honey which changes into the most bitter gall, it is man's worst enemy, because it separates him from God and makes him Satan's slave, it is the cause of all our ills." (FCA 3, p. 66.) O Christian, be ready to lose all your earthly goods, to suffer any illness, even death, rather than to be stained by a mortal sin, the only real and great evil of man, infinite offence made to God, and monstrous ingratitude shown Him. Flee sin as you would a serpent. (CCG. n.D 588.)

for the potter's field, as the Lord directed me."

JESUS BEFORE PILATE

11. Now Jesus stood before the procurator, and the procurator asked him, saying, "Art thou the king of the Jews?" Jesus said to him, "Thou sayest it." 12. And when he was accused by the chief priests and the elders, he made no answer. 13. Then Pilate said to him, "Dost thou not hear how many things they prefer against thee?" 14. But he did not answer him a single word, so that the procurator wondered exceedingly.

15. Now at festival time the procurator used to release to the crowd a prisoner, whomever they would. 16. Now he had at that time a notorious prisoner called Barabbas. 17. Therefore when they had gathered together, Pilate said, "Whom do you wish that I release to you? Barabbas, or Jesus who is called Christ?" 18. For he knew that they had delivered him up out of envy. 19. Now, as he was sitting on the judgment-seat, his wife sent to him, saying,

11-14: Mark 15, 2-5; Luke 23, 2f; John 18, 29-38.—15-26: Mark 15, 6-15; Luke 23, 17-25; John 18, 39f.

"Have nothing to do with that just man, for I have suffered many things in a dream today because of him." 20. But the chief priests and the elders persuaded the crowds to ask for Barabbas and to destroy Jesus. 21. But the procurator addressed them, and said to them, "Which of the two do you wish that I release to you?" And they said, "Barabbas." 22. Pilate said to them, "What then am I to do with Jesus who is called Christ?" 23. They all said, "Let him be crucified!" The procurator said to them, "Why, what evil has he done?" But they kept crying out the more, saying, "Let him be crucified!"

24. Now Pilate, seeing that he was doing no good, but rather that a riot was breaking out, took water and washed his hands in sight of the crowd, saying, "I am innocent of the blood of this just man; see to it yourselves." 25. And all the people answered and said, "His blood be on us and on our children."

THE SCOURGING AND CROWNING

26. Then he released to them Barabbas; but Jesus he scourged and delivered



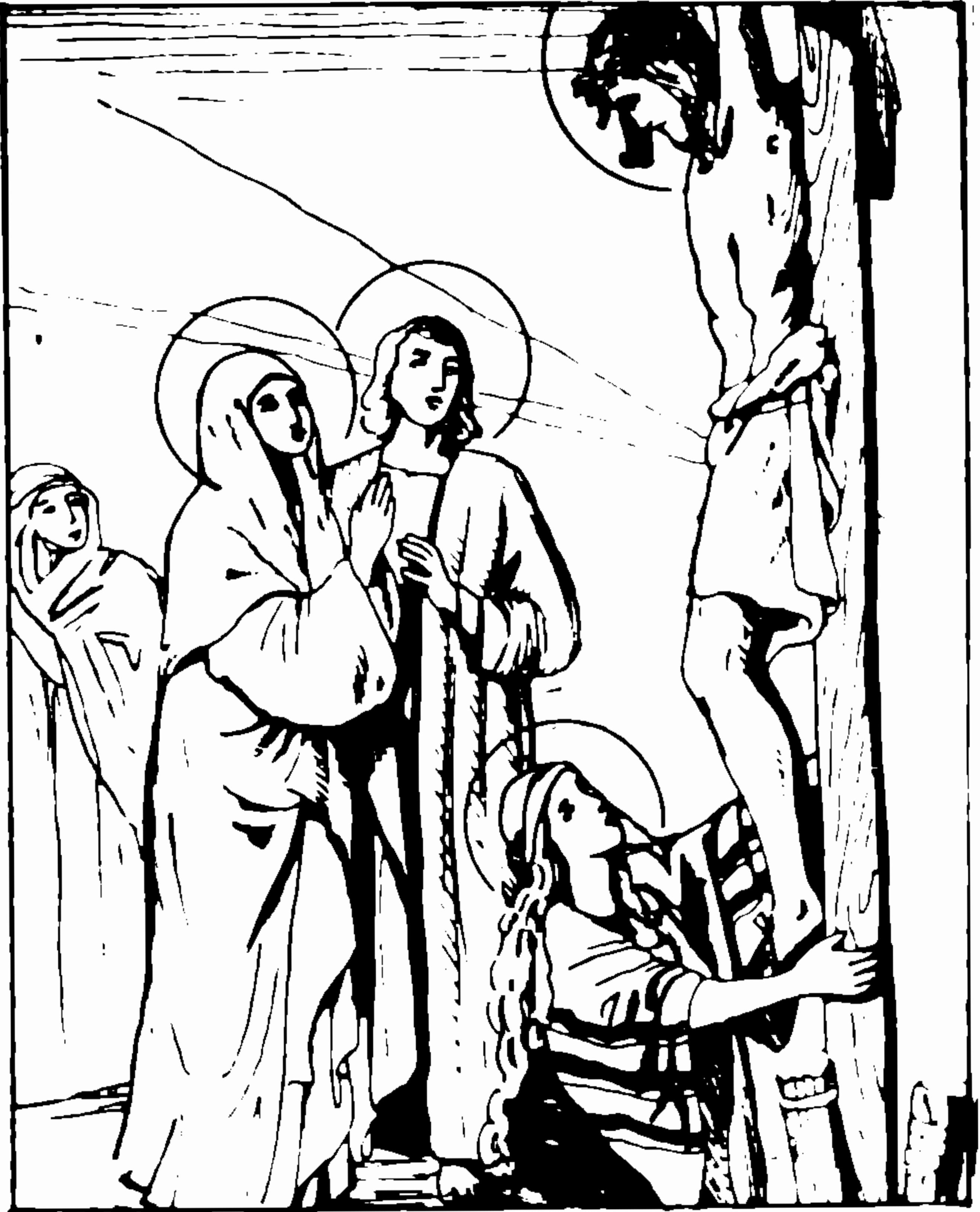
The Scourging and Crowning

to them to be crucified. 27. Then the soldiers of the procurator took Jesus into the praetorium, and gathered together about him the whole cohort. 28. And they stripped him and put on him a scarlet cloak; 29. and plaiting a crown of thorns, they put it upon his head, and a reed into his right hand; and bending the knee before him they mocked him, saying, "Hail, King of the Jews!" 30. And they spat on him, and took the reed and kept striking him on the head.

THE WAY OF THE CROSS

31. And when they had mocked him, they took the cloak off him and put his own garments on him, and led him away to crucify him. 32. Now as they went out, they found a man of Cyrene named Simon; him they forced to take up his cross. 33. And they came to the place called Golgotha, that is, the Place of the Skull.

27-31: Mark 15, 16-20; John 19, 2f.-27; Ps. 21, 17.- 32: Mark 15, 2f; Luke 23, 26.- 33-51: Mark 15, 22-38; Luke 23, 32-38. 44-46; John 19, 17-19, 23f. 28-30.



THE CRUCIFIXION

34 And they gave him wine to drink mixed with gall, but when he had tasted it he would not drink 35 And after

35 Ps. 21. 19

they had crucified him, they divided his garments, casting lots, [to fulfill what was spoken through the prophet, "They divided my garments among them, and upon my vesture they cast lots."] 36. And sitting down they kept watch over him. 37. And they put above his head the charge against him, written, "This is Jesus, the King of the Jews."

38. Then two robbers were crucified with him, one on his right hand and one on his left. 39. Now the passers-by were jeering at him, shaking their heads, 40. and saying, "Thou who destroyest the temple, and in three days buildest

39: Ps. 21, 19.—40: John 2, 19.

37. *This is Jesus, the King of the Jews:* these words are seen on many crosses with the abbreviations; I.N.R.I. which in Latin is: I-esus N-azarenus R-ex I-udeorum: Jesus of Nazareth, King of the Jews. That was the inscription or charge which was usually placed at the top of the cross of the condemned so that it would be known to all.

39 40. *The passers-by were jeering at Him...*: that is, they ridiculed Him. "What does the second Commandment forbid us: Thou shalt not take the Name of the Lord thy God in vain? It forbids us to mention His Name disrespectfully, to curse, to take false or unjust

it up again, save thyself! If thou art the Son of God, come down from the cross!"

41. In like manner, the chief priests with the Scribes and the elders, mocking, said, 42. He saved others, himself he cannot save! If he is the King of Israel, let him come down now from the cross, and we will believe him. 43. He trusted in God; let him deliver him now, if he wants him; for he said, 'I am the Son

42: Wisd. 2, 18-20.—43: Ps. 21, 9.

oaths. And what does it command us? It commands us to always treat God's holy Name with reverence and to keep vows and oaths." By the Name of God is not meant simply the letters, syllables or vowels in His Name, but the omnipotent and eternal majesty of God in three divine Persons. Hence, all that which in some way offends the majesty of God, His Providence, His goodness, His mercy, in a word, His attributes, offends His Name. (R.C. 3. 309.) St. Augustine assures us that the sin of those who blaspheme the Name of Jesus Christ reigning in Heaven is as grievous as that of those who crucified Him. (TCA. 1, p. 155.) And Pope Pius XI wrote to the Bishop of Verona: "When a blasphemy is consciously and deliberately hurled, it is the most serious among all sins, even if externally there is no appearance of the seriousness of the damaging effects." Never blaspheme!

of God.' " 44. And the robbers also, who were crucified with him, reproached him in the same way.

THE DEATH OF JESUS

45. Now from the sixth hour there was darkness over the whole land until the ninth hour. 46. But about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lema sabachthani," that is, "My God, my God, why hast thou forsaken me?" 47. And some of the bystanders on hearing this said, "This man is calling Elias." 48. And immediately one of them ran and, taking a sponge, soaked it in common wine, put it on a reed and offered it to him to drink. 49. But the rest said, "Wait, let us see whether Elias is coming to save him." 50. But Jesus again cried out with a loud voice, and gave up his spirit.

46: Ps. 21, 2.

45. *The sixth hour:* Twelve O'clock; *the ninth hour:* three o'clock. *Over the whole land,* that is, over Jerusalem and round about it, over all Palestine and probably even over some of the towns of the Gentiles nearby, but there are no precise limits.

50 60. *Gave up His spirit:* St. Augustine thus exhorts us to contemplate the scene of

51. And behold, the curtain of the temple was torn in two from top to bottom, and the earth quaked, and the rocks were rent, 52. and the tombs were opened, and many bodies of the saints who had fallen asleep arose; 53. and coming forth out of the tombs after his resurrection, they came into the holy

51 2 Par 3, 14

Jesus Who has just expired "Behold the wounds of the divine Crucified, the blood of the dead Christ, the price of your ransom, the scars of the future resuscitated. He has His head bowed to kiss you, His heart is pierced to love you. His arms are widespread in order to embrace you, His whole body is a mass of wounds in order to redeem you Think of it, O men, what divine attestations of love! (CAL. Matt. 27, 50.) "What did Jesus Christ do in order to save us? He satisfied for our sins by suffering and sacrificing Himself on the cross and taught us to live according to God. Did Jesus Christ die as man or as God? He died as man, because as God, He could neither suffer nor die. What happened to Him after death? After death Jesus Christ descended with His soul into Limbo; then He rose from the dead and again took His body which had been buried." Jesus Christ's soul was separated from His body, but His divinity remained united both to His body and to His soul. Descending into

city, and appeared to many. 54. Now when the centurion, and those who were with him keeping guard over Jesus, saw the earthquake and the things that were happening, they were very much afraid, and they said, "Truly he was the Son of God." 55. And many women were there, looking on from a distance, who had followed Jesus from Galilee, ministering to him. 56. Among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

THE BURIAL.

57. Now when it was evening, there came a certain rich man of Arimathea, Joseph by name, who was himself a disciple of Jesus. 58. He went to Pilate and asked for the body of Jesus. Then Pilate ordered the body to be given

54-56: Mark 15, 39-41; Luke 23, 47-49.—
57-61: Mark 15, 42-47; Luke 23, 50-56; John 19, 38-42.

Limbo, Jesus Christ bestowed upon those souls the sweetest happiness which is the beatific vision of God. Thus the promise made to the good thief was kept: "This day thou shalt be with Me in Paradise." (R.C. 1, 68, 70-71.)

up. 59. And Joseph taking the body, wrapped it in a clean linen cloth, 60. and laid it in his new tomb, which he had hewn out in the rock. Then he rolled a large stone to the entrance of the tomb, and departed. 61. But Mary Magdalene and the other Mary were there, sitting opposite the sepulchre.

PRECAUTIONS OF THE CHIEF PRIESTS

62. And the next day, which was the one after the Day of Preparation, the chief priests and the Pharisees went in a body to Pilate, 63. saying, "Sir, we have remembered how that deceiver said, while he was yet alive, 'After three days I will rise again.' 64. Give orders, therefore, that the sepulchre be guarded until the third day, or else his disciples may come and steal him away, and say to the people, 'He has risen from the dead'; and the last imposture will be worse than the first." 65. Pilate said to them, "You have a guard; go, guard it as well as you know how." 66. So

62. Friday was called *Preparation Day* because all the necessary preparations for the Sabbath feast had to be made on that day.

they went and made the sepulchre secure, sealing the stone, and setting the guard.

3. *THE RESURRECTION OF JESUS*

CHAPTER 28

THE WOMEN AT THE GRAVE

1. Now late in the night of the Sabbath, as the first day of the week began to dawn, Mary Magdalene and the other Mary came to see the sepulchre. 2. And behold, there was a great earthquake, for an angel of the Lord came down from heaven, and drawing near rolled back the stone, and sat upon it. 3. His countenance was like lightning, and his raiment like snow. 4. And for fear of him the guards were terrified, and became like dead men. 5. But the angel spoke and said to the women, "Do not be afraid; for I know that you seek Jesus, who was crucified. 6. He is not here, for he has risen even as he said. Come, see the place where the Lord was laid. 7. And go quickly, tell his

1-8: Mark 16, 1-8; Luke 24, 1-10; John 20, 1.

disciples that he has risen; and behold, he goes before you into Galilee; there you shall see him. Behold, I have foretold it to you." 8. And they departed quickly from the tomb in fear and great joy, and ran to tell his disciples. 9. And behold, Jesus met them, saying, "Hail!" And they came up and embraced his feet and worshipped him. 10. Then Jesus said to them, "Do not be afraid; go, take word to my brethren that they are to set out for Galilee; there they shall see me."

THE GUARDS AND THE CHIEF PRIESTS

11. Now while they were going, behold, some of the guard came into the city and reported to the chief priests all that had happened. 12. And when they had assembled with the elders and had consulted together, they gave much money to the soldiers, 13. telling them, "Say, 'His disciples came by night and stole him while we were sleeping.' 14. And if the procurator hears of this, we will persuade him and keep you out of trouble." 15. And they took the money, and did as they were instructed; and

this story has been spread abroad among the Jews even to the present day.

COMMISSION OF THE APOSTLES

16. But the eleven disciples went in-
to Galilee, to the mountain where Jesus
had directed them to go. 17. And when
they saw him they worshipped him; but
some doubted. 18. And Jesus drew near
and spoke to them saying, "All power in
heaven and on earth has been given to
me. 19. Go, therefore, and make disci-
ples of all nations, baptizing them in

19: Mark 16, 15f.

28, 19. *Go, therefore, and teach all nations:* Jesus had already entrusted the government of the Church to St. Peter (John 21: 15-17); here He commands all the Apostles, sending them to teach the truths revealed by God to the whole world. "Which are the truths revealed by God? Principally, they are the truths contained in the Apostles' Creed or Symbol. What is the Apostles' Creed or Symbol? It is a profession of the principal mysteries and other truths revealed by God and taught by the Church." At this time Jesus was not only speaking to the Apostles who had to die, but also to their successors, that is, to the Pope and to the Bishops. (St. John Chrysostom.) "What do the Pope and the Bishops constitute? They

the name of the Father, and of the Son.

constitute the teaching Church, thus called because it has the mission to teach the truth and the divine laws. Hence the Church teaches that: "the Word of God announced by the ministers of the Church must be accepted as the true Word of Jesus Christ. Thus he determined when He said: 'He who listens to you, listens to Me; he who despises you, despises Me'." (R.C. Pref. 2.)

Baptizing: "What is Baptism? Baptism is the Sacrament that gives our souls the new life of sanctifying grace by which we become children of God and heirs of Heaven." After His Resurrection, Christ commanded all to receive Baptism as a necessary condition for salvation. Why is Baptism necessary for the salvation of all men? Baptism is necessary for the salvation of all men because Christ has said: "Unless a man be born again of water and the Spirit, he cannot enter into the kingdom of God". How can they be saved who through no fault of their own have not received the Sacrament of Baptism? Those who through no fault of their own have not received the Sacrament of Baptism can be saved through what is called Baptism of blood or Baptism of desire. Who can administer Baptism? Ordinarily, a Priest administers Baptism, but in case of necessity, anyone, even a heretic or an unbaptized person can validly and licitly baptize. He must however, have the intention of "doing what the Church does", namely, of performing



Commission of the Apostles

and of the Holy Spirit, 20. teaching them to observe all that I have commanded

the ceremony that is usual among Catholics. How is Baptism administered? Baptism is administered by pouring ordinary water on the forehead of the person to be baptized while saying the words of the form, that is: "I baptize you in the Name of the Father, and of the Son, and of the Holy Ghost". "Notice the essential order established by Jesus Christ Himself: He ordered His disciples: first to teach, then to baptize and finally to give instructions about the things to be observed." (St. Jerome, Bell. 6, 374.) That is what the Catholic Missionaries do even today.

20. *Teaching them to observe all that I have commanded you:* "In order to attain eternal life, is it sufficient to believe in the truths revealed by God? No, it is not sufficient to believe, we must also observe the Commandments of God and of the Church." (CCG. 198.) It was for this reason that Jesus willed that the Apostles teach not only that which must be believed, but also those things which must be observed and how to observe them in order to live in conformity to the Faith. Therefore, those who teach that to be saved one must only believe, err. Consequently, in order to better fulfill the mandate received, the Church divided the faithful into dioceses and parishes: and obliges both the Bishop and the Pastor to reside there so that the faithful will not only be instructed in the Faith, but also given the

you; and behold, I am with you all days, even unto the consummation of the world."

opportunity to receive the Sacraments, to have grace, that is, the strength, to observe all that which God and the Church command. Hence the faithful should have great esteem for and filial love toward their Pastor and their parish.

I am with you all days; even unto the consummation of the world: "Who, then, is the real Head of the Church? The real Head of the Church is Jesus Christ in person, Who invisibly resides in her, rules her and reduces her members to unity in Himself" (CCG. 136), that is, He forms all the members of the Church into one Mystical Body with Him. He is the Head of this Body, the others are the members, and the Holy Spirit is its soul. "The Roman Pontiff is the visible head of the Church and the Vicar of Jesus Christ on earth, because a visible society such as the Church, must also have a visible head. Hence Jesus Christ appointed St. Peter as His successor until the end of time, visible head of the Church and Vicar of His power on earth." (CCG. 137.) The invisible but real dwelling of Jesus Christ in the Church is the reason why the powers of evil will never overcome her (Matt. 16, 18), because God, Who is stronger than any creature, is Himself the Church. (TCA. 1, p. 231.) Resting on this truth, let us remain close to the Catholic Church and listen to her willingly.

THE GOSPEL ACCORDING TO ST. MARK

INTRODUCTION

The second Gospel was written by St. Mark who, in the New Testament, is sometimes called John Mark. Both he and his mother, Mary, were highly esteemed in the early Church, and his mother's house in Jerusalem served as a meeting place for Christians there. He was associated with St. Paul and St. Barnabas (who was Mark's cousin) on their missionary journey through the island of Cyprus. Later he accompanied St. Barnabas alone. We know also that he was in Rome with St. Peter and with St. Paul. Tradition ascribes to him the foundation of the Church in Alexandria. His feast falls on April 25.

It is historically certain that St. Mark wrote the second Gospel, that he wrote it in Rome some time before the year 60 A. D., that he wrote it in Greek for the Gentile converts to Christianity. Tradition tells us that St. Mark was requested by the Romans to set down the teachings of St. Peter. This seems to be confirmed by the position which St. Peter has in this Gospel. In this way the second Gospel is a record of the life of Jesus as seen through the eyes of the Prince of the Apostles.

St. Mark's purpose is to show to the Romans that Jesus is the Savior, and that He is divine. To this end he attends more to the miracles of our Lord than to His sermons, giving only a few of the parables at length. The author, however, gives in some detail the events he narrates, and leaves the impression of an eyewitness. His language is simple, and yet earnest and full of charm.

THE HOLY GOSPEL OF JESUS CHRIST ACCORDING TO ST. MARK

I: THE PUBLIC MINISTRY OF JESUS

I

CHAPTER 1

JOHN THE BAPTIST

1. The beginning of the Gospel of Jesus Christ, the Son of God. 2. As it is written in Isaias the prophet, "Behold, I send my messenger before thee who shall prepare thy way, 3. the voice of one crying in the desert, 'Make ready the way of the Lord, make straight his paths,'" 4. there came John in the desert, baptizing and preaching a baptism of repentance for the forgiveness of sins. 5. And all the country of Judea went out to him, and all the inhabitants of Jerusalem; and they were baptized by him in the river Jordan, confessing their

2-8: Matt. 3, 11; Luke 3, 2-16; John 1, 19-33.—2: Mal. 3, 1.—3: Isa. 40, 3.



The Baptism of Jesus

sins. 6. And John was clothed in camel's hair, with a leathern girdle about his loins, and he ate locusts and wild honey. And he preached, saying, 7. "One mightier than I is coming after me, the strap of whose sandals I am not worthy to stoop down and loose. 8. I have baptized you with water, but he will baptize you with the Holy Spirit."

THE BAPTISM OF JESUS

9. And it came to pass in those days, that Jesus came from Nazareth in Galilee and was baptized by John in the Jordan. 10. And immediately on coming up from the water he saw the heavens opened and the Spirit, as a dove, descending and remaining upon him. 11. And there came a voice from the heavens, "Thou art my beloved Son, in thee I am well pleased."

9-11: Matt. 3, 13-17; Luke 3, 21f; John 1, 32-34.—11: Ps. 2, 7.

1, 11. *Thou art My beloved Son*.... Jesus is Son of God the Father through nature, not through adoption; baptized men are the children of God through adoption, not through nature. The marvels which took place during Jesus Christ's Baptism are invisibly renewed during

THE TEMPTATION

12. And immediately the Spirit drove him forth into the desert. 13. And he was in the desert forty days and forty nights, being tempted the while by Satan, and was with the wild beasts, and the angels ministered to him.

12f: Matt. 4, 1-11; Luke 4, 1-13.

the Baptism of each man: the heavens open...: the Holy Spirit descends...; and God the Father adopts the newly baptized as a dearly beloved son. (TCA. 1, p. 148.) "How many times may Baptism be received? Once only. Why only once? Because it leaves a permanent character on the soul." Just as man is only born once in the natural life, so is he born only once in the supernatural life. "What character does Baptism impress on the soul? It imprints the character of "Christian", that is, follower of Jesus Christ. What is the character? It is a spiritual distinctive sign imprinted on the soul which can never be cancelled." It is similar to the identification card which distinguished and will distinguish for all eternity the followers of Jesus Christ. "Remember, O Christian," said St. Leo the Great, "that upon receiving Baptism you become the temple of the Holy Spirit; take care not to put Him out with sin and do not renew your slavery to the devil, because you cost the Blood of Jesus Christ." (TCA. 2, p. 196.)

II

IN GALILEE

14. And after John had been delivered up, Jesus came into Galilee, preaching the gospel of the kingdom of God, 15. and saying, "The time is fulfilled, and the kingdom of God is at hand. Repent and believe in the gospel."

THE FIRST DISCIPLES CALLED

16. And passing along by the sea of Galilee, he saw Simon and his brother Andrew, casting their nets into the sea (for they were fishermen). 17. And Jesus said to them, "Come, follow me, and I will make you fishers of men." 18. And at once they left the nets, and followed him. 19. And going on a little farther, he saw James the son of Zebedee, and his brother John; they also were in their boat mending the nets. 20. Immediately he called them. And they left their father Zebedee in the boat with the hired men, and followed him.

14f: Matt. 4, 12-17; Luke 4, 14f: John 4, 43.-16-20: Matt. 4, 18-22; Luke 5, 2-11; John 1, 40-42.

21. And they entered Capharnaum. And immediately on the Sabbath he went into the synagogue and began to teach them. 22. And they were astonished at his teaching; for he was teaching them as one having authority, and not as the Scribes.

THE CURE OF A DEMONIAC

23. Now in their synagogue there was a man with an unclean spirit, and he cried out, 24. saying, "What have we to do with thee, Jesus of Nazareth? Hast thou come to destroy us? I know who thou art, the Holy One of God." 25. And Jesus rebuked him, saying, "Hold thy peace, and go out of the man." 26. And the unclean spirit, convulsing him and crying out with a loud voice, went out of him. 27. And they were all amazed, so that they inquired among themselves, saying, "What is this? What new doctrine is this? For with authority he commands even the unclean spirits, and they obey him." 28. And rumor concerning him went forth immediately into all the region round about Galilee.

21-28: Matt. 4, 13; Luke 4, 31-37.—22: Matt. 7. 28f.

PETER'S MOTHER-IN-LAW

29. And as soon as they came out of the synagogue, they, with James and John, came to the house of Simon and Andrew. 30. Now Simon's mother-in-law was keeping her bed sick with a fever, and they immediately told him about her. 31. And drawing near, he took her by the hand and raised her up; and the fever left her at once, and she began to wait on them.

OTHER MIRACLES

32. Now when it was evening, and the sun had set, they brought to him all who were ill and who were possessed. 33. And the whole town had gathered together at the door. 34. And he cured many who were afflicted with various diseases, and cast out many devils; and he did not permit them to speak, because they knew him.

35. And rising up long before day-break, he went out and departed into a desert place, and there he prayed. 36. And Simon, and those who were with him, followed him. And they found him and said to him, 37. "They are all

seeking thee." 38. And he said to them, "Let us go into the neighboring villages and towns, that there also I may preach. For this is why I have come." 39. And he was preaching in their synagogues, and throughout all Galilee, and casting out devils.

A LEPER

40. And a leper came to him, entreating him; and kneeling down he said, "If thou wilt, thou canst make me clean." 41. And Jesus, having compassion on him, stretched forth his hand and touched him, and said to him, "I will; be thou made clean." 42. And when he had spoken, immediately the leprosy left him, and he was made clean. 43. Then he strictly charged him, and immediately drove him away. 44. And he said to him, "See thou tell no one; but go, show thyself to the high priest, and offer for thy purification the things that Moses commanded, for a witness to them." 45. But he went out, and began to publish and to spread abroad the fact, so that Jesus could no longer open-

40-44: Matt. 8, 2-4; Luke 5, 12-14.—44: Lev. 14, 2-32.

ly enter a town, but remained outside in desert places. And they kept coming to him from every direction.

CHAPTER 2

A PARALYTIC AT CAPHARNAUM

1. And after some days, he again entered Capharnaum 2. and it was reported that he was at home. And many gathered together, so that there was no longer room, not even around the door. 3. And he spoke the word to them. And they came, bringing to him a paralytic, carried by four. 4. And since they could not bring him to Jesus because of the crowd, they stripped off the roof where he was, and, having made an opening, they let down the pallet on which the paralytic was lying. 5. And Jesus, seeing their faith, said to the paralytic, "Son, thy sins are forgiven thee."

6. Now some of the Scribes were sitting there and reasoning in their

1-12: Matt. 9, 2-8; Luke 5, 18-26.

2, 4. Even today the houses in Palestine do not have a roof, but a terrace, which is reached by an external staircase.

hearts, 7. "Why does this man speak thus? He blasphemeth. Who can forgive sins, but only God?" 8. And at once Jesus, knowing in his spirit that they so reasoned within themselves, said to them, "Why are you arguing these things in your hearts? 9. Which is easier, to say to the paralytic, 'Thy sins are forgiven thee,' or to say, 'Arise, and take up thy pallet, and walk?' 10. But that you may know that the Son of Man has power on earth to forgive sins" — he said to the paralytic — 11. "I say to thee, arise, take up thy pallet, and go to thy house." 12. And immediately he arose and, taking up his pallet, went forth in the sight of all, so that they were all amazed, and glorified God, saying, "Never did we see the like."

THE CALL OF LEVI

13. And he went forth again by the water's edge, and all the crowd kept coming to him, and he taught them. 14. And as he was passing along, he saw Levi, the son of Alphaeus, sitting in the

7: Job 14, 4; Isa. 43, 25.—14-17: Matt. 9, 9-13; Luke 5, 27-32.

tax-collector's place, and he said to him, "Follow me." And he arose and followed him. 15 And it came to pass as he was at table in Levi's house, that many publicans and sinners were at table with Jesus and his disciples, for there were many and they also followed him. 16. And the Scribes and the Pharisees, seeing that he ate with sinners and publicans, said to his disciples, "Why does your master eat and drink with publicans and sinners?" 17. And Jesus heard this, and said to them, "It is not the healthy who need a physician, but they who are sick. For I have not come to call the just, but sinners."

THE QUESTION OF FASTING

18. And the disciples of John and the Pharisees were fasting. And they came, and said to him, "Why do the disciples of John and of the Pharisees fast, whereas thy disciples do not fast?" 19. And Jesus said to them, "Can the wedding guests fast as long as the bridegroom is with them? 20. As long as they have the bridegroom with them

18-22: Matt. 9, 14-17; Luke 5, 33-38.

they cannot fast. But the days will come when the bridegroom shall be taken away from them, and then they will fast on that day. 21. No one sews a patch of raw cloth on an old garment; else the new patch tears away from the old, and a worse rent is made. 22. And no one pours new wine into old wine-skins; else the wine will burst the skins, and the wine is spilt, and the skins will be ruined. But new wine must be put into fresh skins."

THE DISCIPLES PLUCK GRAIN ON THE SABBATH

23. And it came to pass again as he was going through the standing grain on the Sabbath, that his disciples began, as they went along, to pluck the ears of grain. 24. But the Pharisees said to him, "Behold, why are they doing what is not lawful on the Sabbath?" 25. And he said to them, "Have you never read what David did when he and those who were with him were in need, and hungry? 26. how he entered the house of

23-28: Matt. 12, 1-8; Luke 6, 1-5.—24: Deut. 23, 25.—26: 1 Kgs. 21, 6; Lev. 24, 5-9.

God, when Abiathar was high priest, and ate the loaves of proposition, which he could not lawfully eat, but only the priests? and how he gave them to those who were with him?" 27. And he said to them, "The Sabbath was made for man, and not man for the Sabbath. 28. Therefore the Son of Man is Lord even of the Sabbath."

CHAPTER 3

A MAN WITH A WITHERED HAND

1. And again he entered the synagogue. And a man with a withered hand was there. 2. And they were watching him, whether he cured on the Sabbath, that they might accuse him. 3. And he said to the man with the withered hand, "Stand forth in the midst." 4. And he said to them, "Is it lawful on the Sabbath to do good, or to do evil? to save a life, or to destroy it?" But they kept silence. 5. And looking round upon them with anger, and being grieved at the blindness of their hearts, he said to the

1-6: Matt. 12, 9-14; Luke 6, 6-11.

man, "Stretch forth thy hand." And he stretched it forth, and his hand was restored. 6. But the Pharisees went out and immediately took counsel with the Herodians against him, how they might do away with him.

THE MERCY OF JESUS

7. And Jesus with his disciples withdrew to the sea; and there followed him a large crowd from Galilee and Judea, 8. and from Jerusalem, and from Idumea, and from beyond the Jordan. And of those about Tyre and Sidon, a large crowd, hearing what he was doing, came to him. 9. And he told his disciples to have a small boat in readiness for him, because of the crowd, lest they should throng him. 10. For he healed many, so that as many as had ailments were pressing upon him to touch him. 11. And the unclean spirits, whenever they beheld him, fell down before him

7: Matt. 12, 15f; Luke 6, 17.

3, 6. *The Herodians*, followers of Herod, were enemies of the Pharisees but both were united against Jesus Christ.

8. *Idumea* is in the extreme south of Judea.

8-b *Holy Gospel*

and cried out, saying, 12. "Thou art the Son of God." And he charged them strictly not to make him known.

THE CHOICE OF THE TWELVE

13. And going up a mountain, he called to him men of his own choosing, and they came to him. 14. And he appointed twelve that they might be with him and that he might send them forth to preach. 15. To them he gave power to cure sicknesses and to cast out devils. 16. There were Simon, to whom he gave the name Peter; 17. and James the son of Zebedee, and John the brother of James (these he surnamed Boanerges, that is, Sons of Thunder); 18. and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddeus, and Simon the Cananean, 19. and Judas Iscariot, he who betrayed him.

III

BLASPHEMY OF THE SCRIBES

20. And they came to the house, and again a crowd gathered so that they

13-19: Matt. 10, 1-4; Luke 6, 12-16.

could not so much as take their food. 21. But when his own people had heard of it, they went out to lay hold of him, for they said, "He has gone mad." 22. And the Scribes who had come down from Jerusalem said, "He has Beelzebub," and, "By the prince of devils he casts out devils." 23. And he called them together, and said to them in parables, "How can Satan cast out Satan? 24. And if a kingdom is divided against itself, that kingdom cannot stand. 25. And if a house is divided against itself, that house cannot stand. 26. And if Satan has risen up against himself, he is divided, and cannot stand, but is at an end. 27. But no one can enter the strong man's house and plunder his goods, unless he first binds the strong man. Then he will plunder his house.

28. "Amen I say to you, that all sins shall be forgiven to the sons of men, and the blasphemies wherewith they may blaspheme; 29. but whoever blasphemes against the Holy Spirit never has forgiveness, but will be guilty of

an everlasting sin." 30. For they said, "He has an unclean spirit."

JESUS AND HIS BRETHREN

31. And his mother and his brethren came, and standing outside, they sent to him, calling him. 32. Now a crowd was sitting about him, and they said to him, "Behold, thy mother and thy brethren are outside, seeking thee." 33. And he answered and said to them, "Who are my mother and my brethren?" 34. And looking round on those who were sitting about him, he said, "Behold my mother and my brethren. 35. For whoever does the will of God, he is my brother and sister and mother."

CHAPTER 4

PARABLE OF THE SOWER

1. And again he began to teach by the water's edge. And as a great crowd gathered about him, he got into a boat and sat on board. And all the crowd remained on land facing the sea.

31-35: Matt. 12, 46-50; Luke 8, 19-21.—4, 1-12: Matt. 13, 1-5; Luke 8, 4-10.

2. And he taught them many things in parables, and he said to them in his instruction, 3. "Hear! Behold, the sower went out to sow. 4. And as he sowed, some seed fell by the wayside, and the birds came and ate it up. 5. And other seed fell upon rocky ground, where it had not much earth, and it sprang up at once, because it had no depth of earth, 6. but when the sun rose it was scorched, and because it had no root it withered away. 7. And other seed fell among thorns, and the thorns grew up and choked it, and it yielded no fruit. 8. And other seed fell upon good ground, and yielded fruit that grew up, made increase and produced, one thirty another sixty, and another a hundredfold." 9. Then he said, "He who has ears to hear, let him hear."

10. And when he was alone, those who were with him and the Twelve asked him about the parables. 11. And he said to them, "To you it is given to know the mystery of the kingdom of God; but to those outside, all things are treated in parables, 12. that 'Seeing

12: Isa. 6, 9; John 12, 40; Acts 28, 26; Rom. 11. 8.

they may see, but not perceive; and hearing they may hear, but not understand; lest perhaps at any time they should be converted, and their sins be forgiven them.' ”

13. And he said to them, “Do you not know this parable? How then will you understand all the parables? 14. The sower sows the word. 15. And those by the wayside are they in whom the word is sown; as soon as they have heard, Satan at once comes and takes away the word that has been sown in their hearts. 16. And those likewise who are sown on the rocky ground are they who, when they have heard the word, receive it immediately with joy; 17. and they have no root in themselves, but continue only for a time; then, when trouble and persecution come because of the word, they at once fall away. 18. And those who are sown among the thorns are they who listen to the word; 19. but the cares of the world, and the deceitfulness of riches, and the desires about other things, entering in, choke

13-20: Matt. 13, 18-23 Luke 8, 11-15.—19: 1 Tim. 6, 17.

the word, and it is made fruitless 20. And those who are sown upon good ground are they who hear the word, and welcome it, and yield fruit, one thirty, another sixty, and another a hundredfold."

PURPOSE OF THIS TEACHING

21. And he said to them, "Is a lamp brought to be put under the measure, or under the couch? Is it not rather to be put upon the lamp-stand? 22. For there is nothing hidden that will not be made manifest; nor is anything concealed that will not come to light. 23. If anyone has ears to hear, let him hear." 24. And he said to them, "Take heed what you hear. With what measure you measure, it shall be measured to you, and more shall be given to you. 25. For to him who has shall be given; and from him who does not have, even that which he has shall be taken away."

SEED GROWS OF ITSELF

26. And he said, "Thus is the king-

21-25: Matt. 5, 15; Luke 8, 16-18; 11, 33.
--22: Matt. 10, 26; Luke 12, 2.--24: Matt. 7,
2; Luke 6, 38.--25: Matt. 13, 12; Luke 19, 26.

dom of God, as though a man should cast seed into the earth, 27. then sleep and rise, night and day, and the seed should sprout and grow without his knowing it. 28. For of itself the earth bears the crop, first the blade, then the ear, then the full grain in the ear. 29. But when the fruit is ripe, immediately he puts in the sickle because the harvest has come."

THE MUSTARD SEED

30. And he said, "To what shall we liken the kingdom of God; or to what parable shall we compare it? 31. It is like a grain of mustard seed, which, when sown upon the earth, is the smallest of all the seeds upon the earth; 32. yet when it is sown, it grows up and becomes larger than any herb, and puts out great branches, so that the birds of the air can dwell beneath its shade."

33. And in many such parables he spoke the word to them, according as they were able to understand it; 34. but without a parable he did not speak to them. But privately he explained all things to his disciples.

30-32: Matt. 13, 31f; Luke 13, 18f.



THE STORM ON THE LAKE

35. And he said to them on that day, when evening had come, "Let us cross over to the other side." 36. And sending away the crowd, they took him just as he was, in the boat; and there were other boats with him. 37. And there arose a great squall, and the waves were beating into the boat, so that the boat was now filling. 38. And he himself was

35-40: Matt. 8, 18. 23-27; Luke 8. 22-25.

in the stern of the boat, on the cushion, asleep. And they woke him and said to him, "Master, does it not concern thee that we are perishing?" 39. Then rising up, he rebuked the wind, and said to the sea, "Peace, be still!" And the wind fell and there came a great calm. 40. And he said to them, "Why are you fearful? Are you still without faith?" And they feared exceedingly and said to one another, "Who, then, is this, that even the wind and the sea obey him?"

CHAPTER 5

EXPULSION OF THE DEVILS IN GERASA

1. And they came to the other side of the sea, to the country of the Gerasenes; 2. and as soon as he stepped out of the boat, there met him from the tombs a man with an unclean spirit.

1-17: Matt. 8, 28-34; Luke 8, 26-37.

5, 1. *The Gerasenes* are so called because of the city of Gerasa on the other side of the Sea of Galilee. The city was about 40 kilometers away from the Sea, hence the territory referred to here is that upon which the city depended. (Lagrange.)

3. This man lived in the tombs and no one could any longer bind him, even with chains; 4. for often he had been bound with fetters and chains, and he had rent the chains asunder and broken the fetters into pieces. And no one was able to control him. 5. And constantly, night and day, he was in the tombs and on the mountains, howling and gashing himself with stones.

6. And when he saw Jesus from afar, he ran and worshipped him, 7. and crying out with a loud voice, he said, "What have I to do with thee, Jesus, Son of the most high God? I adjure thee by God, do not torment me!" 8. For he was saying to him, "Go out of the man, thou unclean spirit."

9. And he asked him, "What is thy name?" And he said to him, "My name is Legion, for we are many." 10. And he entreated him earnestly not to drive them out of the country.

11. Now a great herd of swine was there on the mountain-side, feeding. 12. And the spirits kept entreating him,

9. *Legion*: (about 6,000 soldiers) indicates a large number.

saying, "Send us into the swine, that we may enter into them." 13. And Jesus immediately gave them leave. And the unclean spirits came out and entered into the swine; and the herd, in number about two thousand, rushed down with great violence into the sea, and were drowned in the sea.

14. But the swineherds fled and reported it in the town and in the country; and people came out to see what had happened. 15. And they came to Jesus, and saw the man who had been afflicted by the devil, sitting clothed and in his right mind, and they were afraid. 16. And those who had seen it reported to them how it had happened to the possessed man, and about the swine. 17. And they began to entreat him to depart from their district.

18. And as Jesus was getting into the boat, the man who had been afflicted by the devil began to entreat him that he might remain with him. 19. And he did not allow him, but said to him, "Go home to thy relatives, and tell them all that the Lord has done for thee, and

how he has had mercy on thee." 20. And he departed, and began to publish in the Decapolis all that Jesus had done for him. And all marvelled.

THE DAUGHTER OF JAIRUS;
THE WOMAN WITH A HEMORRHAGE

21. And when Jesus had again crossed over in the boat to the other side, a great crowd gathered together to him, and he was at the water's edge. 22. And there came one of the rulers of the synagogue named Jairus. And seeing Jesus, he fell at his feet, 23. and entreated him much saying, "My daughter is at the point of death; come, lay thy hands upon her, that she may be saved and live."

24. And he went away with him, and a great crowd was following him and pressing upon him. 25. And there was a woman who for twelve years had had a hemorrhage, 26. and had suffered much at the hands of many physicians, and had spent all that she had,

22-43: Matt. 9, 18-26; Luke 8, 41-56.

20. *Decapolis*, confederation of ten cities, later increased in number.

and found no benefit, but rather grew worse. 27. Hearing about Jesus, she came up behind him in the crowd and touched his cloak. 28. For she said, "If I touch but his cloak, I shall be saved." 29. And at once the flow of her blood was dried up, and she felt in her body that she was healed of her affliction.

30. And Jesus, instantly perceiving in himself that power had gone forth from him, turned to the crowd, and said, "Who touched my cloak?" 31. And his disciples said to him, "Thou seest the crowd pressing upon thee, and dost thou say, 'Who touched me?'" 32. And he was looking round to see her who had done this. 33. But the woman, fearing and trembling, knowing what had happened within her, came and fell down before him, and told him all the truth. 34. But he said to her, "Daughter, thy faith has saved thee. Go in peace, and be thou healed of thy affliction."

35. While he was yet speaking, there came some from the house of the ruler of the synagogue, saying, "Thy daughter is dead. Why dost thou trouble the

Master further?" 36. But Jesus, having heard what was being said, said to the ruler of the synagogue, "Do not be afraid, only have faith." 37. And he allowed no one to follow him except Peter and James, and John the brother of James.

38. And they came to the house of the ruler of the synagogue and he saw a tumult, people weeping and wailing greatly. 39. And going in he said to them, "Why do you make this din, and weep? The girl is asleep, not dead." 40. And they laughed him to scorn. But he, putting them all out, took the father and mother of the girl and those who were with him, and entered in where the girl was lying. 41. And taking the girl by the hand, he said to her, "Talitha cumi," which is interpreted, "Girl, I say to thee, arise." 42. And the girl rose up immediately and began to walk; she was twelve years old. And they were utterly amazed. 43. And he charged them strictly that no one should know of it, and directed that something be given her to eat.

CHAPTER 6

JESUS AT NAZARETH

1. And leaving that place, he went into his own country, and his disciples followed him. 2. And when the Sabbath had come, he began to teach in the synagogue. And many, when they heard him, were astonished at his doctrine, saying, "Where did he get all this?" and, "What is this wisdom that is given to him?" and, "What mean such miracles wrought by his hands?" 3. Is not this the carpenter, the son of Mary, the brother of James, Joseph, Jude, and Simon? And are not also his sisters here with us?" And they took offense at him. 4. And Jesus said to them, "A prophet is not without honor except in his own country, and among his own kindred, and in his own house." 5. And he could not work any miracle there, beyond curing a few sick people by laying his hands upon them. 6. And he marvelled because of their unbelief.

1-6: Matt. 13, 54-58; Luke 4, 16-30.—3. John 6, 42.—4: John 4, 44.

THE MISSION OF THE APOSTLES

7. And he made a circuit of the villages, teaching. And he summoned the Twelve and began to send them forth two by two; and he gave them power over the unclean spirits. 8. And he instructed them to take nothing for their journey, but a staff only — no wallet, no bread, no money in their girdle; 9. but to wear sandals, and not to put on two tunics. 10. And he said to them, "Wherever you enter into a house, stay there until you leave the place. 11. And whoever does not receive you, or listen to you — go forth from there, and shake off the dust from your feet for a witness against them." 12. And going forth, they preached that men should repent, 13. and they cast out many devils, and anointed with oil many sick people, and healed them.

7-11: Matt. 10, 1. 5. 9-14; Luke 9, 1; 10, 4-11.—9: Acts 12, 8.—11: Acts 13, 51; 18, 6.—13: Jas. 5, 14.

6, 13. *Anointed with oil many sick people...*: The Council of Trent (Sess. 14. C. 1) teaches that the Sacrament of Extreme Unction was symbolized in this anointing. Later, in his letter, the Apostle St. James (5: 14-15), rec-

DEATH OF THE BAPTIST

14. And King Herod heard of him, for his name had become well known; and he kept saying, "John the Baptist has risen from the dead, and that is why miraculous powers are working through him." 15. But others were saying, "It is Elias." But others were saying, "It is a prophet, like one of the prophets." 16. But when Herod heard

14-29: Matt. 14, 1-12; Luke 9, 7-9.

commended and promulgated it. "What is Extreme Unction? Extreme Unction is the Sacrament which, through the anointing with blessed oil by the Priest, and through his prayer, gives health and strength to the soul and sometimes to the body when we are in danger of death, from sickness, accident or old age. What are the effects of the Sacrament of Extreme Unction? The effects are: 1. an increase of sanctifying grace; 2. cancels venial sins and also the mortal sins which the sick person, at least contrite, might not be able to confess; 3. gives strength to patiently bear the pain, resist temptations and die a holy death; 4. health of body when it is good for the soul. Who should receive Extreme Unction? All Catholics who have reached the use of reason and are in danger of death from sickness, accidents, or old age should receive Extreme Unction. How should

of this, he said, "It is John whom I beheaded; he has risen from the dead."

17. For Herod himself had sent and taken John, and bound him in prison, because of Herodias, his brother Philip's wife, whom he had married. 18. For John had said to Herod, "It is not lawful for thee to have thy brother's wife." 19. But Herodias laid snares for him, and would have liked to put him to

17: Luke 3, 19f.—18: Lev. 18, 16.

we prepare ourselves to receive Extreme Unction? We should prepare ourselves by a good confession, by acts of faith, hope, charity, and, especially by resignation to the will of God."

It is advisable to call the Priest to visit the sick in any serious illness, even though there be no apparent danger of death, as it is the duty of the Priest to visit the sick and to administer to them the Sacraments they need. One can never be too sure where eternity is concerned. How cruel and hateful is the action of those who, protesting motives of affection and prudence prevent the Priest from administering the Sacraments to sick persons or call him when it is too late, when the sick person has already lost the use of his senses or breathed his last? What a frightful account they will have to render to God! Be charitable to the dying and call the Priest on time.

17. It is Herod Antipas, the tetrarch.

death, but she could not. 20. For Herod feared John, knowing that he was a just and holy man, and protected him; and when he heard him talk, he did many things, and he liked to hear him.

21. And a favorable day came when Herod on his birthday gave a banquet to the officials, tribunes and chief men of Galilee. 22. And Herodias' own daughter having come in and danced, she pleased Herod and his guests. And the king said to the girl, "Ask of me what thou willest, and I will give it to thee." 23. And he swore to her, "Whatever thou dost ask. I will give thee, even though it be the half of my kingdom." 24. Then she went out and said to her mother, "What am I to ask for?" And she said, "The head of John the Baptist." 25. And she came in at once with haste to the king, and asked, saying, "I want thee right away to give me on a dish the head of John the Baptist." 26. And grieved as he was, the king, because of his oath and his guests, was unwilling to displease her. 27. But sending an executioner, he commanded that his head be brought on a dish. Then he

beheaded him in the prison, 28. and brought his head on a dish, and gave it to the girl, and the girl gave it to her mother. 29. His disciples, hearing of it, came and took away his body, and laid it in a tomb.

RETURN OF THE DISCIPLES

30. And the apostles came together to meet Jesus and reported to him all that they had done and taught. 31. And he said to them, "Come apart into a desert place and rest a while." For there were many coming and going, and they had no leisure even to eat. 32. And they got into the boat and went off to a desert place apart. 33. And many saw them leaving and recognized them; and from all the towns they hurried on foot to the place, and got there ahead of them.

31: Matt. 14, 13; Luke 9, 10.—32-40: Matt. 14, 13-21; Luke 9, 10-17; John 6, 1-13.

28. St. John was imprisoned and beheaded in the palace of Machaerus east of the Dead Sea, and was buried in Sebaste or Samaria. (St. Bede.)

JESUS FEEDS FIVE THOUSAND

34. And when he landed, Jesus saw a large crowd, and had compassion on them, because they were like sheep without a shepherd. And he began to teach them many things. 35. Now when the day was far spent, his disciples came, saying, "This is a desert place and the hour is already late; 36. send them away, so that they may go to the hamlets and villages round about and buy themselves food to eat."

37. But he answered and said to them, "You yourselves give them some food." And they said to him, "Are we to go and buy two hundred denarii worth of bread and give them to eat?" 38. And he said to them, "How many loaves have you? Go and see." When they had found out, they said, "Five, and two fishes."

39. And he ordered them to make all the people recline in groups on the green grass. 40. And they reclined in groups of hundreds and of fifties. 41.

34: Matt. 9, 36.

37. Since the Roman denarius was worth about 17 cents, the amount would be \$34.00.

And he took the five loaves and the two fishes and, looking up to heaven, blessed and broke the loaves, and gave them to his disciples to set before the people; and the two fishes he divided among them all. 42. And all ate and were satisfied; 43. and they gathered up what was left over, twelve baskets full of fragments, besides what was left over of the fishes. 44. Now those who had eaten were five thousand men.

JESUS WALKS ON THE WATER

45. And immediately afterwards he made his disciples get into the boat and cross the sea ahead of him to Bethsaida, while he himself dismissed the crowd. 46. And when he had dismissed them, he went away to the mountain to pray. 47. And when it was late, the ship was in the midst of the sea, and he alone on the land. 48. And seeing them straining at the oars, for the wind was against

45 51: Matt. 14, 22-32; John 6, 15-21.

45. This Bethsaida was the home town of three of them: it is situated at a short distance from Capharnaum, while the Bethsaida where the multiplication of the loaves took place was called Bethsaida Julias.

them, about the fourth watch of the night he came to them, walking upon the sea, and he would have passed by them. 49. But they, seeing him walking upon the sea, thought it was a ghost, and cried out. 50. For they all saw him, and were troubled. Then he immediately spoke to them, and said to them, "Take courage; it is I, do not be afraid." 51. And he got into the boat with them, and the wind fell. And they were utterly beside themselves with astonishment, 52. for they had not understood about the loaves, because their heart was blinded.

OTHER MIRACLES

53. And crossing over, they came to the land at Gennesareth and moored the boat. 54. And when they had gotten out of the boat, the people at once recognized him; 55. and they hurried through that whole country, and began to bring the sick on their pallets, wherever they heard he was. 56. And wherever he went, into village or hamlet or town, they laid the sick in the market places, and entreated him to let them

53-56: Matt. 14, 34-36; John 6, 24f.

touch but the tassel of his cloak; and as many as touched him were saved.

CHAPTER 7

JESUS AND THE PHARISEES

1. And the Pharisees and some of the Scribes who had come from Jerusalem gathered about him. 2. And when they saw that some of his disciples were eating bread with defiled (that is, unwashed) hands, they found fault. 3. For the Pharisees and all the Jews do not eat without frequent washing of hands, holding the tradition of the ancients. 4. And when they come from the market, they do not eat without washing first. And there have been handed down to them many other things to observe: washing of cups and pots, and brazen vessels and beds. 5. So the Pharisees and Scribes asked him, "Why do not thy disciples walk according to the tradition of the ancients, instead of eating bread with defiled hands?" 6. But answering he said to them, "Well did Isaias prophesy of you hypocrites, as it is writ-

1-30: Matt. 15, 1-28; Luke 11, 37-41.—6: Isa. 29. 13.

ten, "This people honors me with their lips, but their heart is far from me; 7. And in vain do they worship me, teaching as doctrine the precepts of men." 8. For, letting go the commandment of God, you hold fast the tradition of men, the washing of pots and of cups; and many other things you do like to these."

9. And he said to them, "Well do you nullify the commandment of God, that you may keep your own tradition! 10. For Moses said, 'Honor thy father and thy mother'; and, 'Let him who curses father or mother be put to death.' 11. But you say, 'Let a man say to his father or his mother, "Any support thou mightest have had from me is Corban"' (that is, given to God). 12. And you do not allow him to do anything further for his father or mother. 13. You make void the commandment of God by your tradition, which you have handed down; and many suchlike things you do."

14. Then he called the crowd to him again, and said to them, "Hear me, all of you, and understand. 15. There is

10: Ex. 20, 12; 21, 17; Lev. 20, 9; Deut. 5, 16; Eph. 6, 2.

nothing outside a man that, entering into him, can defile him; but the things that come out of a man, these are what defile a man. 16. If anyone has ears to hear, let him hear."

17. And when he had entered the house away from the crowd, his disciples began to ask him about the parable. 18. And he said to them, "Are you also, then, without understanding? Do you not realize that nothing from outside, by entering a man, can defile him? 19. For it does not enter his heart, but his belly, and passes out into the drain." Thus he declared all foods clean. 20. "And," he said, "the things that come out of a man are what defile a man. 21. For from within, out of the heart of men, come evil thoughts, adulteries, immorality, murders, 22. thefts, covetousness, wickedness, deceit, shamelessness, jealousy, blasphemy, pride, foolishness. 23. All these evil things come from within, and defile a man."

IV

THE CANAANITE WOMAN

24. And he arose and departed from there for the district of Tyre and Sidon.

And he entered a house, and wanted no one to know it, but he could not keep it secret. 25. For immediately a woman, whose little daughter had an unclean spirit, on hearing of him, came in and fell down at his feet. 26. Now the woman was a Gentile, a Syrophoenician by birth. And she besought him to cast the devil out of her daughter. 27. But he said to her, "Let the children first have their fill, for it is not fair to take the children's bread and to cast it to the dogs." 28. But she answered and said to him, "Yes, Lord; for even the dogs under the table eat of the children's crumbs." 29. And he said to her, "Because of this answer. go thy way; the devil has gone out of thy daughter." 30. And when she went to her house, she found the girl lying upon the bed, and the devil gone.

HEALING OF A DEAF-MUTE

31. And departing again from the district of Tyre, he came by way of Sidon to the sea of Galilee, through the midst of the district of Decapolis.

31-37: Matt. 15, 29-31.

32. And they brought to him one deaf and dumb, and entreated him to lay his hand upon him. 33. And taking him aside from the crowd, he put his fingers into the man's ears, and spitting, he touched his tongue. 34. And looking up to heaven, he sighed, and said to him, "Ephpheta," that is, "Be thou opened." 35. And his ears were at once opened, and the bond of his tongue was loosed, and he began to speak correctly. 36. And he charged them to tell no one. But the more he charged them, so much the more did they continue to publish it. 37. And so much the more did they wonder, saying, "He has done all things well. He has made both the deaf to hear and the dumb to speak."

CHAPTER 8

JESUS FEEDS FOUR THOUSAND

1. In those days when again there was a great crowd, and they had nothing to eat, he called his disciples together and said to them, 2. "I have com-

32: Matt. 9, 32; Luke 11, 14.—8, 1-10: Matt. 15, 32-39.



passion on the crowd, for behold, they have now been with me three days, and have nothing to eat; 3. and if I send them away to their homes fasting, they will faint on the way, for some of them have come from a distance." 4. And his disciples answered him, "How will anyone be able to satisfy these with bread, here in a desert?" 5. He asked them,

"How many loaves have you?" And they said, "Seven."

6. And he bade the crowd recline on the ground. Then taking the seven loaves, he gave thanks, broke them and gave them to his disciples to distribute; and they set them before the crowd. 7. And they had a few little fishes; and he blessed them, and ordered them to be distributed. 8. And they ate and were satisfied; and they took up what was left of the fragments, seven baskets. 9. Now those who had eaten were about four thousand. And he dismissed them.

THE PHARISEES ASK A SIGN

10. And immediately getting into the boat with his disciples, he came into the district of Dalmanutha. 11. And the Pharisees came forth, and began to dispute with him, demanding from him a sign from heaven, to test him. 12. And sighing deeply in spirit, he said, "Why does this generation demand a sign?"

11-21: Matt. 16, 1-12.—11: Luke 11, 54.

8, 10. *Dalmanutha* is west of the Sea of Galilee, near Magdala.

Amen I say to you, a sign shall not be given to this generation."

THE LEAVEN OF THE PHARISEES

13. And he left them, and getting back into the boat, crossed the sea. 14. And they had forgotten to bring bread, and they had but one loaf with them in the boat. 15. And he began to charge them, saying, "Take heed; beware of the leaven of the Pharisees, and of the leaven of Herod!" 16. And they began to argue among themselves, saying, "We have no bread." 17. But Jesus knowing this, said to them, "Why do you argue because you have no bread? Do you not yet perceive, nor understand? Is your heart still blinded? 18. Though you have eyes do you not see, and though you have ears do you not hear? And do you not remember? 19. When I broke the five loaves among five thousand, how many baskets full of fragments did you take up?" They said to him, "Twelve." 20. "And when I broke the seven loaves among four thousand, how many large baskets of

fragments did you take up?" They said, "Seven." 21. And he said to them, "How is it that you do not yet understand?"

A BLIND MAN AT BETHSAIDA

22. And they came to Bethsaida and they brought him a blind man and entreated him to touch him. 23. And taking the blind man by the hand, he led him forth outside the village; and applying spittle to his eyes, he laid his hands upon him, and asked him if he saw anything. 24. And the man looked up, and said, "I see men as though they were trees, but walking about." 25. Then again he laid his hands upon the man's eyes, and he began to see, and was restored so that he saw all things plainly. 26. And he sent him to his house, saying, "Go to thy house, and if thou enter the village, tell nobody."

PETER'S CONFESSION

27. And Jesus and his disciples went out into the villages of Caesarea Philippi; and on the way he asked his disciples, saying to them, "Who do men

27 29: Matt. 16, 13-16; Luke 9, 18-20.

say that I am?" 28. They answered him, saying, "John the Baptist; others, Elias; and others, one of the prophets." 29. Then he said to them, "But who do you say that I am?" Peter answered and said to him, "Thou art the Christ." 30. And he strictly charged them to say nothing about him to anyone.

PASSION AND RESURRECTION FORETOLD

31. And he began to teach them that the Son of Man must suffer many things, and be rejected by the elders and chief priests and Scribes, and be put to death,

31-39: Matt. 16, 21-28; Luke 9, 22-27.

29. *Thou art the Christ* (Son of the living God) (Matt. 16, 16): so said St. Peter to Jesus. And the Savior said to him: "And I say to thee": that is, as the Father has manifested My divinity to you, I will make your perfection, your supreme authority known to you. "Thou art Peter", that is, the foundation stone of the Church. (St. Leo the Great, TCA. 1, p. 195.) Jesus Christ willed that the Church be governed by the authority of the Apostles with St. Peter at the head, and by their respective successors. "Who is the legitimate successor of St. Peter in the government of the universal Church? The Bishop of Rome, that is, the Roman Pontiff or Pope is St. Peter's legitimate

and after three days rise again. 32. And what he said he spoke openly And Peter taking him aside, began to chide him. 33. But he, turning and seeing his disciples, rebuked Peter, saying, "Get behind me, satan, for thou dost not mind the things of God, but those of men."

THE DOCTRINE OF THE CROSS

34. And calling the crowd together with his disciples, he said to them, "If anyone wishes to come after me, let him deny himself, and take up his cross, and follow me. 35. For he who would save his life will lose it; but he who loses his life for my sake and for the

34. Matt. 10, 38f.

successor, because he succeeds St. Peter, who lived and died Bishop of Rome, in his authority over the entire Church." (CCG. 135.) There is no greater authority on this earth, no holier teaching and no higher and more widely extended paternity than that of the Roman Pontiff. Let us therefore do our utmost to render him obedience, love and reverence; let us not only obey his orders, but accept even his counsels and desires with reverence and faith. In fine, we should frequently pray for him and his intentions. (CCG. n. D. 135.)

gospel's sake will save it. 36. For what does it profit a man, if he gain the whole world, but suffer the loss of his own soul? 37. Or what will a man give in exchange for his soul? 38. For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when he comes with the holy angels in the glory of his Father." 39. And he said to them, "Amen I say to you, there are some of those standing here who will not taste death, till they have seen the kingdom of God coming in power."

CHAPTER 9

JESUS TRANSFIGURED

1. Now after six days Jesus took Peter, James and John, and led them up a high mountain off by themselves, and was transfigured before them. 2. And his garments became shining, exceedingly white as snow, as no fuller on earth can whiten. 3. And there ap-

38: Matt. 10, 33.—9, 1-7: Matt. 17, 1-8; Luke 9, 28-36.

peared to them Elias with Moses, and they were talking with Jesus. 4. And Peter addressed Jesus, saying, "Rabbi, it is good for us to be here. And let us set up three tents, one for thee, and one for Moses, and one for Elias." 5. For he did not know what to say, for they were struck with fear. 6. And there came a cloud overshadowing them, and there came a voice out of the cloud, saying, "This is my beloved Son; hear him." 7. And suddenly looking round, they no longer saw anyone with them but only Jesus.

ON THE COMING OF ELIAS

8. And as they were coming down from the mountain, he cautioned them to tell no one what they had seen, except when the Son of Man should have risen from the dead. 9. And they kept what he said to themselves, discussing with one another what the words, "When he shall have risen from the dead," might mean. 10. And they asked him, saying, "Why then do the Pharisees and Scribes say that Elias must come first?" 11. But he answered and

8-12: Matt. 17. 9-13.—11: Mal. 4. 5: Isa.

said to them. "Elias is to come first and will restore all things. But how then is it written of the Son of Man, that he should suffer many things and be despised? 12. But I say to you that Elias has come, and they did to him whatever they wished, as it is written of him."

A POSSESSED BOY

13. And on coming to his disciples, he saw a great crowd around them, and the Scribes arguing with them. 14. And immediately all the crowd, on seeing him, were amazed and struck with fear and running up, began to greet him. 15. And he asked them, "What are you arguing about among yourselves?" 16. And one of the crowd answering, said, "Master, I have brought to thee my son, who has a dumb spirit. 17. and wherever it seizes him it throws him down, and he foams and grinds his teeth, and he is wasting away. And I told thy disciples to cast it out, but they could not."

18. And he answered and said to them, "O unbelieving generation, how long shall I be with you? How long



A Possessed Boy

shall I put up with you? Bring him to me." 19. And they brought him to him; and the spirit, when it saw Jesus, immediately threw the boy into convulsions, and he fell down on the ground, and rolled about foaming at the mouth. 20. So he asked his father, "How long is it since this has come upon him?" And he said, "From his infancy. 21. Oftentimes it has thrown him into the fire and into the waters to destroy him. But if thou canst do anything, have compassion on us and help us." 22. But Jesus said to him, "If thou canst believe, all things are possible to him who believes." 23. At once the father of the boy cried out, and said with tears, "I do believe; help my unbelief."

24. Now when Jesus saw that a crowd was rapidly gathering, he rebuked the unclean spirit, saying to it, "Thou deaf and dumb spirit, I command thee, go out of him and enter him no more." 25. And crying out and violently convulsing him, it went out of him, and he became like one dead, so that many said, "He is dead." 26. But Jesus took him by the hand, and raised him and he stood up.

27. And when he had come into the house, his disciples asked him privately, "Why could not we cast it out?" 28. And he said to them, "This kind can be cast out in no way except by prayer and fasting."

THE SECOND PREDICTION OF THE PASSION

29. And leaving that place, they were passing through Galilee, and he did not wish anyone to know it. 30. For he was teaching his disciples, and saying to them, "The Son of Man is to be betrayed into the hands of men, and they will kill him; and having been killed, he will rise again on the third day." 31. But they did not understand the saying, and were afraid to ask him.

AGAINST AMBITION AND ENVY

32. And they came to Capharnaum. When he was at home, he asked them, "What were you arguing about on the way?" 33. But they kept silence, for on the way they had discussed with one

29-31: Matt. 17, 21f; Luke 9, 44f.—32-36: Matt. 18. 1-5; Luke 9. 46-48.

another which of them was the greatest 34 And sitting down, he called the Twelve and said to them, "If any man wishes to be first, he shall be last of all, and servant of all." 35 And he took a little child, and set him in their midst, and taking him into his arms, he said to them, 36 "Whoever receives one such little child for my sake, receives me; and whoever receives me, receives not me but him who sent me."

37. John said to him, "Master, we saw a man who was not one of our followers casting out devils in thy name, and we forbade him." 38. But Jesus said, "Do not forbid him, because there is no one who shall work a miracle in my name, and forthwith be able to speak ill of me. 39. For he who is not against you is for you. 40. For whoever gives you a cup of water to drink in my name, because you are Christ's, amen I say to you, he shall not lose his reward."

AVOIDING SCANDAL

41. "And whoever causes one of these little ones who believe in me to sin, it

37-40: Luke 9, 49f.—38: 1 Cor. 12, 3.—40: Matt. 10, 42.—41: Matt. 18, 6; Luke 17, 2.

were better for him if a great millstone were hung about his neck, and he were thrown into the sea. 42. If thy hand is an occasion of sin to thee, cut it off! It is better for thee to enter into life maimed, than, having two hands, to go into hell, into the unquenchable fire, 43. 'Where their worm dies not, and the fire is not quenched.' 44. And if thy foot is an occasion of sin to thee, cut it off! It is better for thee to enter into life everlasting lame, than, having two feet, to be cast into the hell of unquenchable fire, 45. 'Where their worm dies not, and the fire is not quenched.'

42 Matt. 5, 30; 18, 8.—43: Isa. 66. 24.

9, 43, 45. These verses are wanting in the best Greek codices, but the text concerning the sufferings of the damned is found in v. 47: "Where their worm dies not, and the fire is not quenched" But learned scholars have agreed that these two repetitions should be omitted from the Vulgate, because the oldest and most authoritative codices (manuscripts) do not have them.

44-49. The best Greek manuscript codices omit the phrase: "of unquenchable fire" in verse 44, and in verse 48 leave out the phrase "and every victim shall be salted", although both verses are found in the Vulgate.

46. And if thy eye is an occasion of sin to thee, pluck it out! It is better for thee to enter into the kingdom of God with one eye, than, having two eyes, to be cast into hell-fire, 47. 'Where their worm dies not, and the fire is not quenched.' 48. For everyone shall be salted with fire, and every victim shall be salted. 49. Salt is good; but if the salt becomes insipid, what shall you season it with? Have salt in yourselves, and be at peace with one another."

V

CHAPTER 10

1. And leaving that place, he came to the district of Judea beyond the Jordan, and crowds again flocked to him. And as had been his custom, he again began to teach them.

THE QUESTION OF DIVORCE

2. And some Pharisees coming up asked him, testing him, "Is it lawful for a man to put away his wife?" 3. But

48: Lev. 2, 13.—49: Matt. 5, 13; Luke 14, 34f.—10, 1-12: Matt. 19, 1-9.

he answered and said to them, "What did Moses command you?" 4. They said, "Moses permitted us to write a notice of dismissal, and to put her away." 5. But Jesus said to them, "By reason of the hardness of your heart he wrote you that commandment. 6. But from the beginning of creation God made them male and female. 7. 'For this cause a man shall leave his father and mother, and cleave to his wife, 8. and the two

4. Deut. 24, 1-4.—6: Gen. 1, 27.—7: Gen. 2, 24, 1 Cor. 6, 16; Eph. 5, 31.

10, 7-8. *And (shall) cleave to his wife...*: This expression clearly indicates the indissolubility of matrimony, while the following: *and the two shall become one flesh* indicate the unity, that is, from the same root they will form but one body. (St. John Chrysostom, Bell. 4, 1097.) "The essential properties of matrimony are unity and indissolubility. Unity consists in this: while the husband is still living, the wife cannot have another husband; neither may the husband have another wife while his wife is still alive. Indissolubility consists in this that the bond of matrimony may not be loosed except by the death of either husband or wife. (CCG. 511-512 513.) What duties do the married couple have toward one another? Their duty is to live together faithfully and holily, to help one another in their spiritual and material necessities

shall become one flesh.' Therefore now they are no longer two, but one flesh. 9. What therefore God has joined together, let no man put asunder."

10. And in the house, his disciples again asked him concerning this. 11. And he said to them, "Whoever puts away his wife and marries another, commits adultery against her; 12. and if the wife puts away her husband, and marries another, she commits adultery."

JESUS BLESSES THE CHILDREN

13. And they were bringing little children to him that he might touch them; but the disciples rebuked those

12: 1 Cor. 7, 10f.—13-16: Matt. 19, 13-15; Luke 18, 15-17.

with constant love, to care for the souls and bodies of their children and give them a good religious education teaching them virtue both with words and examples." The wife's duties toward her husband consist in honoring, respecting and loving him, she must be faithful to him, bear with his faults and assist him with docile goodness and patience. The husband's duties towards his wife also consist in loving her, being faithful to her, supporting her, bearing with her faults and assisting her. Let the husband remember that he is the head of the



Jesus Blesses the Children

who brought them. But when Jesus saw them, 14. he was indignant, and said to them, "Let the little children come to me, and do not hinder them, for of such is the kingdom of God. 15 Amen I say to you, whoever does not accept the kingdom of God as a little child will not enter into it." 16. And he put his arms about them, and laying his hands upon them, he began to bless them.

wife, not a faint-hearted servant; but he must be her head in the same way and with that same good spirit with which Jesus Christ is the Head of the Church. "The woman was not formed from Adam's head as though she should command; nor from the feet, as though she were his slave; but she was formed from his side, to indicate that she must be his companion and, according to the divine work, a help similar to his." (St. Augustine.) She was taken from near his heart so that man should understand all the love that he must have for her. Therefore it is not lawful for the husband to do as he pleases with his wife, nor to ill treat her, nor treat her as a slave, nor use her as a blind instrument to satisfy his every **whim**. (TCA. 2, p. 471.)

16. *And laying his hands upon them, he began to bless them:* The Sacrament of Confirmation is represented in this imposition of the hands on the children. (Lepicier, *Cursus*

THE DANGER OF RICHES

17. And as he was going forth on his journey, a certain man running up fell upon his knees before him, and asked him, "Good Master, what shall I do to gain eternal life?" 18. But Jesus said to him, "Why dost thou call me

17-30 Matt. 19, 16-29; Luke 18, 18-30.

Brevior, Vol. 3, p. 91.) "Such imposition," wrote Cornelius A. Lapide, "is like a prayer and a conferring of the Holy Spirit: hence there is no doubt that those children then became perfect Christians and saints." (CAL. Matt. 19. 13-13.) "How does Confirmation make us perfect Christians and soldiers of Jesus Christ? Confirmation gives us an abundance of the Holy Spirit, that is, His grace and His gifts, which confirm us and strengthen us in the faith and in the other virtues against our spiritual enemies. At what age is it well to receive Confirmation? It is well to receive it at about the age of seven, because it is then that temptations usually begin and one is quite able to understand the sanctity and the grace of this Sacrament." Do your best, therefore to help your children receive the Holy Spirit in the Sacrament of Confirmation as soon as they are old enough to do so, so that their young soul may soon become His dwelling place and He may pour forth the abundance of His gifts in them.

good? No one is good but only God. 19. Thou knowest the commandments: Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not defraud, Honor thy father and mother." 20. And he answered and said, "Master, all these I have kept ever since I was a child." 21. And Jesus, looking upon him, loved him, and said to him, "One thing is lacking to thee; go, sell whatever thou hast, and give to the poor, and thou shalt have treasure in

19: Ex. 20, 12-16.

19. *Thou shalt not bear false witness:* "What does the eighth Commandment forbid us: Thou shalt not bear false witness? It forbids lies, rash judgment, detraction, calumny, and the telling of secrets we are bound to keep. And what does it command us? It commands us to speak the truth in all things, but especially in what concerns the good name and honor of others." The Sacred Scriptures (Eccli. 20: 27) says: "A thief is better than a man that is always lying: but both of them shall inherit destruction." Here it compares a liar to a thief, first because lying and stealing go together, hence the proverb: "He who is a liar is a thief"; and second, because lying is a kind of stealing. In fact, it often steals truth from man, as well as his reputation, peace, tranquility and at times even his life. (TCA. 1, 167.) Let

heaven; and come, follow me." 22. But his face fell at the saying, and he went away sad, for he had great possessions.

23. And Jesus looking round, said to his disciples, "With what difficulty will they who have riches enter the kingdom of God!" 24. But the disciples were amazed at his word. But Jesus again addressed them, saying, "Children, with what difficulty will they who trust in riches enter the kingdom of God! 25. It is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of God." 26. But they were astonished the more, saying among themselves, "Who then can be saved?" 27. And looking upon them, Jesus said, "With men it is impossible, but not with God; for all things are possible with God."

your speech be sincere: "yes, yes, no, no. Whatever is beyond these comes from the evil one". (Matt. 5. 37.) Thus Jesus teaches. It is most important that children be accustomed to sincerity. "If one has injured another's good name by false accusation or slander, what is he obliged to do? He must repair, as much as possible, the damage he has done." The manners of lying men are without honor. (Ecclus. 20: 28.)

28. Peter began to say to him, "Behold, we have left all and followed thee." 29. Answering, Jesus said, "Amen I say to you, there is no one who has left house, or brothers, or sisters, or mother, or father, or children, or lands, for my sake and for the gospel's sake, 30. who shall not receive now in the present time a hundredfold as much, houses, and brothers, and sisters, and mothers, and children, and lands — along with persecutions, and in the age to come life everlasting. 31. But many who are first now will be last, and many who are last now will be first."

THE THIRD PREDICTION OF THE PASSION

32. They were now on their way, going up to Jerusalem; and Jesus was walking on in front of them, and they were in dismay, and those who followed were afraid. And again taking the Twelve, he began to tell them what would happen to him, saying, 33. "Behold, we are going up to Jerusalem.

31: Matt. 19, 30.—32-34. Matt. 20, 17-19.
Luke 18, 31-33.

and the Son of Man will be betrayed to the chief priests and the Scribes; and they will condemn him to death, and will deliver him to the Gentiles; 34. and they will mock him and spit upon him, and scourge him, and put him to death; and on the third day he will rise again."

AMBITION OF JAMES AND JOHN

35. And James and John, the sons of Zebedee, came to him, saying, "Master, we want thee to do for us whatever we ask." 36. But he said to them, "What do you want me to do for you?" 37. And they said, "Grant to us that we may sit, one at thy right hand and the other at thy left hand, in thy glory." 38. But Jesus said to them, "You do not know what you are asking for. Can you drink of the cup of which I drink, or be baptized with the baptism with which I am to be baptized?" 39. And they said to him, "We can." And Jesus said to them, "Of the cup that I drink, you shall drink; and with the baptism with which I am to be baptized, you shall be baptized;

34-45: Matt. 20. 20-28.

40 but as for sitting at my right hand or at my left, that is not mine to give, but it belongs to those for whom it has been prepared ”

41 And when the ten heard this, they were at first indignant at James and John 42. But Jesus called them and said to them, “You know that those who are regarded as rulers among the Gentiles lord it over them, and their great men exercise authority over them. 43 But it is not so among you. On the contrary, whoever wishes to become great shall be your servant; 44. and whoever wishes to be first among you shall be the slave of all, 45. for the Son of Man also has not come to be served but to serve, and to give his life as a ransom for many.”

THE BLIND BARTIMEUS

46. And they came to Jericho. And as he was leaving Jericho with his disciples and a very great crowd, Bartimeus, a blind man, the son of Timeus, was

42-45: Luke 22, 25-27.—46-52: Matt. 20, 29-34: Luke 18. 35-43



sitting by the wayside, begging. 47. And hearing that it was Jesus of Nazareth, he began to cry out and say, "Jesus, Son of David, have mercy on me!" 48. And many angrily tried to silence him.

47. *Have mercy on me:* Observe how quickly Jesus answers this blind man's prayer. Nevertheless, "it was not the man's loud cries that moved Jesus to pity, but the man's fervent love. God does not listen to the voice, but to the heart" (St. John Chrysostom, TCA. p.

But he cried out all the louder, "Son of David, have mercy on me!" 49. Then Jesus stopped and commanded that he should be called. And they called the blind man and said to him, "Take courage. Get up, he is calling thee." 50. And throwing off his cloak, he sprang to his feet and came to him. 51. And Jesus addressed him, saying, "What wouldst thou have me do for thee?" And the blind man said to him, "Rabboni, that I may see." 52. And Jesus said to him, "Go thy way, thy faith has saved thee." And at once he received his sight, and followed him along the road.

VI

CHAPTER 11

TRIUMPHAL ENTRY INTO JERUSALEM

1. And when they drew near to Jerusalem and to Bethany, at the Mount

1-10: Matt. 21, 1-9; Luke 19, 29-38; John 12, 12-15.

207.) The value of a diamond is the same, whether it is in the possession of a poor farmer, or in a jeweller's safe; so it is with prayer,

of Olives, he sent two of his disciples, 2. and said to them, "Go into the village opposite you, and immediately on entering it you will find a colt tied, upon which no man has yet sat; loose it, and bring it. 3. And if anyone say to you, 'What are you doing?' you shall say that the Lord has need of it, and immediately he will send it here."

4. And they went their way and found a colt tied at a door outside in the street, and they loosed it. 5. And some of the bystanders said to them, "What are you doing, loosing the colt?" 6. But they answered them as Jesus had told them to do, and they let them go.

7. And they brought the colt to Jesus, and threw their cloaks over it, and he sat upon it. 8. And many spread their cloaks upon the road, while others were cutting branches from the trees, and strewing them on the road. 9. And those who went before him, and those who

says St. Jerome, prayer is so excellent in itself, that whether it is in the mouth of an idiot or on the lips of a learned person, its value is the same. (TCA. 3, p. 186.) See also Mark 11. 24.

followed, kept crying out, saying, 10. "Hosanna! Blessed is he who comes in the name of the Lord! Blessed is the kingdom of our father David that comes! Hosanna in the highest!" 11. And he went into Jerusalem, into the temple. And when he had looked round upon all things, then, as it was already late, he went out to Bethany with the Twelve.

JESUS CURSES A FIG TREE

12. And the next day, after they had left Bethany, he felt hungry. 13. And seeing in the distance a fig tree in leaf, he went to see if he might find anything on it. But when he came up to it, he found nothing but leaves; for it was not the season for figs. 14. Then he spoke to it saying, "May no one ever eat fruit of thee henceforward forever." And his disciples heard.

CLEANSING THE TEMPLE

15. And they came to Jerusalem. And he entered the temple, and began to cast out those who were selling and

10: Ps. 117, 26.—11: Matt. 21, 10, 17.—12-14: Matt. 21, 18f; Luke 13, 6-9.—15-18: Matt. 21, 12-16; Luke 19, 45-47; John 2, 14-16.

buying in the temple; and he overturned the tables of the money-changers and the seats of those who sold the doves. 16. He would not allow anyone to carry a vessel through the temple. 17. And he began to teach, saying to them, "Is it not written, 'My house shall be called a house of prayer for all nations'? But you have made it a den of thieves."

18. And the chief priests and the Scribes heard it, and they sought a way to destroy him; for they were afraid of him, because all the crowd were astonished at his teaching. 19. And when it was evening he went out of the city.

20. And as they passed by in the morning, they saw the fig tree withered from the roots. 21. And Peter, remembering, said to him, "Rabbi, behold, the fig tree that thou didst curse is withered up." 22. But Jesus answered and said to them, "Have faith in God. 23. Amen I say to you, whoever says to this mountain, 'Arise, and hurl thyself into the sea,' and does not waver in his heart, but believes that whatever he says will be

17: Isa. 56, 7; Jer. 7, 11.—20-24: Matt. 21, 20-22.

done, it shall be done for him. 24. Therefore I say to you, all things whatever you ask for in prayer, believe that you shall receive, and they shall come to you. 25. And when you stand up to pray,

24: Matt. 7, 7; John 14, 13.-25: Matt. 6, 14; 18, 35.

11, 24. *All things whatever you ask for in prayer...*: "How must one pray in order that prayer may be efficacious? It must be made: 1. in the Name of Jesus Christ, upon Whose merits it rests (John 14, 13-14); 2. with piety, faith, hope, humility and perseverance." (CCG. 312.) Why is it that after such a clear and solemn promise by Jesus Christ, our prayers are not always answered? The reason may be either because we do not pray well (Luke 18: 11-12), or because we ask for that which is not for our good, that is, our spiritual good. (Matt. 20: 21-22; Luke 12: 13-14.) Nevertheless, even in such cases, we may be certain that God will grant us other graces, even greater than those which we had asked for. (Luke 20: 21-22) (CCG. 313). Fervent prayers certainly penetrate into Heaven, from where, without doubt, they never return without effect. The cry which pierces Our Lord's ears is the ardent desire which arises from the heart by means of prayer. (St. Augustine, TCA. 3, p. 207.)

25. *And when you stand up to pray...*: The Hebrews stood up to pray.

forgive whatever you have against anyone, that your Father in heaven may also forgive you your offenses. 26. But if you do not forgive, neither will your Father in heaven forgive you your offenses."

THE AUTHORITY OF JESUS

27. And they came back to Jerusalem. And as he was walking in the temple, the chief priests and the Scribes and the elders came to him, 28. and said to him, "By what authority dost thou do these things?" and, "Who gave thee this authority to do these things?" 29. But Jesus answered and said to them, "I also will ask you one question, and answer me; then I will tell you by what authority I do these things. 30. Was the baptism of John from heaven, or from men? Answer me." 31. But they began to argue among themselves, saying, "If we say, 'From heaven,' he will say, 'Why then did you not believe him?' 32. But

27-33: Matt. 21, 23-27; Luke 20, 1-8.

26. This verse is not found in critical editions of the Greek text. It has penetrated into this place from Matt. 6, 15.

if we say, 'From men' " — they feared the people; for all regarded John as really a prophet. 33. And they answered Jesus and said, "We do not know." And Jesus answering, said to them, "Neither do I tell you by what authority I do these things."

CHAPTER 12

PARABLE OF THE VINE-DRESSERS

1. And he began to speak to them in parables. "A man planted a vineyard, and put a hedge about it, and dug a wine vat, and built a tower; then he let it out to vine-dressers, and went abroad
2. And at the proper time he sent a servant to the vine-dressers to receive from the vine-dressers some of the fruit of the vineyard; 3. but they seized him, and beat him, and sent him away empty-handed. 4. And again he sent another servant to them; and this one they wounded in the head and treated shamefully. 5. And again he sent another, and him they killed, and many others; beat-

1-12: Matt. 21, 33-46; Luke 20, 9-19.—1
Isa. 5, 1-7; Jer. 2, 21.

ing some, and killing some. 6. Now he still had one left, a beloved son; and him he sent to them last of all, saying, 'They will respect my son.'

7. "But the vine-dressers said to one another, 'This is the heir; come, let us kill him, and the inheritance will be ours.' 8. So they seized him and killed him, and cast him out of the vineyard. 9. What therefore will the owner of the vineyard do? He will come and destroy the vine-dressers, and will give the vineyard to others. 10. And have you not read this Scripture: 'The stone which the builders rejected, has become the corner stone; 11. by the Lord this has been done, and it is wonderful in our eyes?'" 12. And they sought to lay hands on him, but they feared the crowd; for they knew that he had aimed this parable at them. And leaving him, they went their way.

TRIBUTE TO CAESAR

13. And they sent to him certain of the Pharisees and Herodians, that they

10f: Ps. 117, 22f; Isa. 28, 16.—13-27: Matt. 22, 15-32; Luke 20, 20-38.

might trap him in his talk. 14. And they came and said to him, "Master, we know that thou art truthful, and that thou carest naught for any man; for thou dost not regard the person of men, but dost teach the way of God in truth. Is it lawful to give tribute to Caesar; or shall we not give it?" 15. But knowing their craftiness, he said to them, "Why do you test me? Bring me a denarius to look at." 16. So they brought one. Then he said to them, "Whose are this image and the inscription?" They said to him, "Caesar's." 17 And Jesus answered and said to them, "Render, therefore, to Caesar the things that are Caesar's, and to God the things that are God's." And they marvelled at him.

THE SADDUCEES AND THE RESURRECTION

18. And there came to him Sadducees, who say there is no resurrection, and they began to question him, saying, 19. "Master, Moses has written for us that 'if a man's brother die, leaving a wife but no children, his brother shall

17: Rom. 13, 7.—19: Deut. 25, 5.

take the widow and raise up issue to his brother.' 20. Now there were seven brothers. And the first took a wife, and dying, left no issue. 21. And the second took her, and died, without leaving issue either; and the third likewise. 22. And the seven took her in the same way, and left no issue. Last of all the woman also died. 23. At the resurrection, therefore, when they rise, of which of them will she be wife? For the seven had her as wife."

24. And Jesus answered and said to them, "Is not this why you err — because you know neither the Scriptures nor the power of God? 25. For when they rise from the dead, they will nei-

12, 25-26. *Rise from the dead*, that is, the resurrection of the body, because the soul of man is immortal and therefore does not have need to rise. "What does the resurrection of the body signify? It means that our body, by virtue of God, will rise from the earth and be united again to our soul in order to partake of the soul's eternal reward or punishment in eternal life." In fact, when speaking of the final judgment, St. Matthew wrote: "And these will go into everlasting punishment, but the

ther marry nor be given in marriage, but are as angels in heaven. 26. But as to the dead rising, have you not read in the book of Moses about the Bush, how God spoke to him, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'? 27. He is not the God of the dead, but of the living. You are therefore entirely wrong."

THE GREAT COMMANDMENT

28. And one of the Scribes came forward who had heard them disputing together; and seeing that he had answered them well, he asked him which

26: Ex. 3, 6.—28-34: Matt. 22, 34-40.

just into everlasting life". (Matt. 25: 46.) It is sad to die, to decompose, to become dust, but the absolute certainty that I will rise from the dead never to die again, is most consoling! Oh! blessed be our most loving Savior Who does not permit our body to remain in the ignominy of the grave, but will raise it from the dead and will render it glorious, incorruptible, resplendent, impassible and beautiful as His.

was the first commandment of all. 29. But Jesus answered him, "The first commandment of all is, 'Hear, O Israell! The Lord our God is one God; 30. and thou

29f: Deut. 6, 4f.

29. *The Lord our God is one God...*: "Is God only one? Yes, God is only one, but in three Divine Persons equal and distinct, Who are the Blessed Trinity." "One is the true and living God, Creator and Lord of Heaven and earth, omnipotent, eternal, immense, incomprehensible, of infinite intelligence, will and every perfection". (Vat. Council CCG. T.D. 36.) "What does the first Commandment command us: I am the Lord thy God; thou shalt not have strange gods before Me? It commands us to be religious, that is, to believe in God, to love Him, adore Him and serve Him. What does it forbid us? It forbids us impiety, superstition, irreligion, heresy and ignorance of the truths of faith. Those who do not have faith, hope and charity disobey this commandment: unfortunately there are many! In fact, a great number of Christians live almost habitually in sin. Enumerated in this category are the heretics, those who do not believe in the teachings of our holy Mother the Church; those who believe in dreams, in fortune telling and in superstitions; those who lose hope in their own salvation and do not trust in divine goodness; those who place all trust in riches, ability, power, health and strength of the body. (CR. 3, 302.)

shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength.' This is the first commandment. 31. And the second is like it, 'Thou shalt love thy neighbor as thyself.' There is no other commandment greater than these." 32. And the Scribe said to him, "Well answered, Master, thou hast said truly that he is one and that there is no other besides him; 33. and that he should be loved with the whole heart, and with the whole understanding, and with the whole soul, and with one's whole strength; and that to love one's neighbor as oneself is a great-

31: Lev. 19, 18; Rom. 13, 9; Gal. 5, 14; Jas. 2, 8.

"Let no one deceive himself by believing that he has known God, if he confesses Him with a dead faith, that is, a faith without good works. . . . Belief in God is to love Him by believing, to observe His law, to go to Him and, believing, to incorporate oneself in Him. This is the faith God requires of us." (St. Augustine, TCA. 2, p. 16).

30-33. *Thou shalt love the Lord thy God . . . Thou shalt love thy neighbor as thyself.* This passage refers to the love or charity we should have toward God and our neighbor. "What is Charity? Charity is that supernatural

er thing than all holocausts and sacrifices." 34. And Jesus, seeing that he had answered wisely, said to him, "Thou art not far from the kingdom of God." And no one after that ventured to ask him questions.

THE SON OF DAVID

35. And while Jesus was teaching in the temple, he addressed them, saying, "How do the Scribes say that the Christ

35-37: Matt. 22, 41-45; Luke 20, 41-44.

virtue through which we love God for Himself over all things, and our neighbor as ourself for love of God." To love God signifies: 1. To not offend Him with sin; 2. to observe all His commandments and the five precepts of the Church; 3. to listen to His counsels; 4. to make reparation for the sins of the wicked and to give Him consolations. Charity is patient and beneficent toward our neighbor; it is not envious, insolent, proud, ambitious, it does not look for its own interests, is not provoked, thinks no evil, does not rejoice over wickedness, but rejoices with the truth. It bears with all things, believes all things, hopes all things, endures all things. (1 Cor. 13: 4-7.) "The art of loving God is the art of all arts," says St. Bernard; "it concentrates all the thoughts of the spirit towards love, and directs all the movements of the heart to the desire of eternity." The soul

is the Son of David? 36. For David himself says, by the Holy Spirit, 'The Lord said to my Lord: Sit thou at my right hand, till I make thy enemies thy footstool.' 37. David himself, therefore, calls him 'Lord'; how, then is he his son?" And the mass of the common people liked to hear him.

HYPOCRISY OF THE SCRIBES AND PHARISEES

38. And in the course of his teaching he said to them, "Beware of the Scribes, who like to walk about in long robes, and to be greeted in the market place, 39. and to have the front seats in the synagogues and the first places at suppers; 40. who devour the houses of the widows, making pretense of long prayers. These shall receive a heavier sentence."

36: Ps. 109, 1.—38-40: Matt. 23, 1-14; Luke 11, 43; 20, 45-47.

which loves God and gives her affection only to Him, becomes similar to the spirits, to the Angels, to God Himself. "Hence," says St. Ambrose, "the divine Word surrounds her, illuminates her, inflames her and blesses her; she is but one with Him." (TCA. 1, 85.)



The Widow's Mite

THE WIDOW'S MITE

41. And Jesus sat down opposite the treasury, and observed how the crowd were putting money into the treasury; and many rich people were putting in large sums. 42. And there came one poor widow, and she put in two mites, which make a quadrans. 43. And he called his disciples together, and said to them, "Amen I say to you, this poor widow has put in more than all those who have been putting money into the treasury. 44. For they all have put in out of their abundance; but she out of her want has put in all that she had — all that she had to live on."

CHAPTER 13

DESTRUCTION OF JERUSALEM
AND END OF THE WORLD

1. And as he was going out of the temple, one of his disciples said to him, "Master, look, what wonderful stones and buildings!" 2. And Jesus answered

41-44: Luke 21, 1-4.—13, 1-37: Matt. 24, 1-51; Luke 21, 5-36.

and said to him, "Dost thou see all these great buildings? There will not be left one stone upon another that will not be thrown down."

3. And as he was sitting on the mount of Olives, opposite the temple, Peter and James and John and Andrew asked him privately, 4. "Tell us, when are these things to happen, and what will be the sign when all these things will begin to come to pass?"

5. And in answer Jesus began to say to them, "Take care that no one leads you astray. 6. For many will come in my name, saying, 'I am he'; and they will lead many astray. 7. But when you hear of wars and rumors of wars, do not be alarmed; for they must come to pass, but the end is not yet. 8. For nation will rise against nation, and kingdom against kingdom; and there will be earthquakes in various places, and famines. These things are the beginning of sorrows.

9. "But be on your guard. For they will deliver you up to councils, and you will be beaten in synagogues, and you

5: Eph. 5, 6; 2 Thess. 2, 3.

will stand before governors and kings for my sake, for a witness to them. 10. And the gospel must first be preached to all the nations. 11. And when they lead you away to deliver you up, do not be anxious before hand what you are to speak; but speak whatever is given you in that hour. For it is not you who are speaking, but the Holy Spirit. 12. And brother will hand over brother to death, and the father his child; children will rise up against parents and put them to death. 13. And you will be hated by all for my name's sake; but he who has persevered to the end will be saved.

DESTRUCTION OF JERUSALEM

14. "And when you see the abomination of desolation, standing where it ought not — let him who reads understand — then let those who are in Judea flee to the mountains; 15. and let him who is on the house top not go down and enter to take anything from his house; 16. and let him who is in the

11-13: Matt. 10, 19-22; Luke 12, 11f.—14: Dan. 9, 27.

field not turn back to take his cloak. 17. But woe to those who are with child, or have infants at the breast in those days! 18. But pray that these things may not happen in winter. 19. For in those days will be tribulations, such as have not been from the beginning of the creation which God created until now, nor will be. 20. And unless the Lord had shortened the days, no living creature would be saved. But for the sake of the elect whom he has chosen, he has shortened the days.

THE SIGNS OF THE LAST DAY

21. "And then, if anyone say to you, 'Behold, here is the Christ; behold, there he is,' do not believe it. 22. For false christs and false prophets will arise, and will show signs and wonders, so as to lead astray, if possible, even the elect. 23. Be on your guard, therefore; behold, I have told you all things beforchand.

24. "But in those days, after that tribulation, the sun will be darkened, and the moon will not give her light, 25. and the stars of heaven will be falling, and

24: Isa. 13, 10; Ezech. 32, 7; Joel 2, 10

the powers that are in heaven will be shaken. 26. And then they will see the Son of Man coming upon clouds with great power and majesty. 27. And then he will send forth his angels, and will gather his elect from the four winds, from the uttermost parts of the earth to the uttermost parts of heaven.

JERUSALEM'S IMPENDING DESTRUCTION

28. "Now from the fig tree learn this parable. When its branch is now tender, and the leaves break forth, you know that summer is near. 29. Even so, when you see these things coming to pass, know that it is near, even at the door. 30. Amen I say to you, this generation will not pass away till all these things have been accomplished. 31. Heaven and earth will pass away, but my words will not pass away.

THE NEED OF WATCHFULNESS

32. "But of that day or hour no one knows, neither the angels in heaven, nor the Son, but the Father only. 33. Take heed, watch and pray, for you do not

know when the time is: 34. just as a man, when he leaves home to journey abroad, puts his servants in charge, to each his work, and gives orders to the porter to keep watch. 35. Watch, therefore, for you do not know when the master of the house is coming, in the evening, or at midnight, or at cockcrow, or early in the morning; 36. lest coming suddenly he find you sleeping. 37. And what I say to you, I say to all; 'Watch.' "

II: THE PASSION, DEATH AND RESURRECTION

CHAPTER 14

1. *THE LAST SUPPER*

THE COUNCIL.

1. Now it was two days before the Passover and the feast of the Unleavened Bread; the chief priests and the Scribes were seeking how they might seize him by stealth and put him to death; 2. for they said, "Not on the feast, or there might be a riot among the people."

34f: Matt. 25, 14 30; Luke 12. 36-40; 19, 12 27.-14. 1f: Matt. 26. 2-5; Luke 22. 1f.

THE ANOINTING AT BETHANY

3. And when he was at Bethany, in the house of Simon the leper, and was reclining at table, there came a woman with an alabaster jar of ointment, genuine nard of great value; and breaking the alabaster jar, she poured it on his head. 4. But there were some who were indignant among themselves, and said, "To what purpose has this waste of the ointment been made? 5. for this ointment might have been sold for more than three hundred denarii, and given to the poor." And they grumbled at her.

6. But Jesus said, "Let her be. Why do you trouble her? She has done me a good turn. 7. For the poor you have always with you, and whenever you want you can do good to them; but you do not always have me. 8. She has done what she could; has anointed my body in preparation for burial. 9. Amen I say to you, wherever in the whole world this gospel is preached, this also that she has done shall be told in memory of her."

3-9: Matt. 26, 6-13; John 12, 1-8.

THE BETRAYAL

10. And Judas Iscariot, one of the Twelve, went to the chief priests to betray him to them. 11. And they, when they heard it, were glad, and promised to give him money. And he sought an opportunity to betray him.

PREPARATION

12. And on the first day of the Unleavened Bread, when it was customary for them to sacrifice the passover, the disciples said to him, "Where dost thou want us to go and prepare for thee to eat the passover?" 13. And he sent two of his disciples, and said to them, "Go into the city and there will meet you a man carrying a pitcher of water; follow him. 14. And wherever he enters, say to the master of the house, 'The Master says, "Where is my guest chamber, that I may eat the passover there with my disciples?"'" 15. And he will show you a large upper room furnished; there

10f: Matt. 26. 14-16; Luke 22, 3-6.—12-16: Matt. 26, 17-19; Luke 22, 7-13.

14, 12. *Passover*: the paschal lamb.

make ready for us.' 16. And his disciples went forth, and came into the city, and found just as he had told them; and they prepared the passover.

THE BETRAYER

17. Now when evening arrived, he came with the Twelve. 18. And while they were at the table eating, Jesus said, "Amen I say to you, one of you will betray me — one who is eating with me." 19. But they began to be sad, and to say to him one by one, "Is it I?" 20. But he said to them, "It is one of the Twelve, who dips into the dish with me. 21. The Son of Man indeed goes his way, as it is written of him; but woe to that man by whom the Son of Man is betrayed! It were better for that man if he had not been born."

THE HOLY EUCHARIST

22. And while they were eating, Jesus took bread, and blessing it, he broke and gave it to them, and said,

17-21: Matt. 26, 20-24; Luke 22, 14. 21-23; John 13, 21-26.—21: Ps. 40, 10; Acts 1, 16.--
22-25: Matt. 26, 26-29; Luke 22, 19f; 1 Cor. 11, 23-25.

22-25. *He broke it:* First Jesus changed the

"Take; this is my body." 23. And taking a cup and giving thanks, he gave it to them, and they all drank of it; 24. and he said to them, "This is my blood of the new covenant, which is being shed for many. 25. Amen I say to you, that I will drink no more of the fruit of the vine, until that day when I shall drink it new in the kingdom of God."

PETER'S DENIALS PREDICTED

26. And after reciting a hymn, they went out to the Mount of Olives. 27. And Jesus said to them, "You will all

26-31: Matt. 26, 30-35; Luke 22, 31-34.—
27: John 16, 32; Zach. 13, 7.

bread into His Body and then He broke it. (CAL. Matt. 26: 27.) "When the Sacred Host is broken into many pieces is the Body of Jesus Christ also broken? No. The Body of Jesus Christ is not broken, but only the species of the bread: and Our Lord's Body remains whole and entire in each piece." In fact, even though Jesus had broken the Consecrated bread, He did not say to the Apostles: "Take and eat, this is a piece of My Body," but said: *This is My Body*: and of the chalice: *This is My Blood*. "When do the bread and wine become the Body and Blood of Jesus Christ? They do so at the moment of the Consecration of the

be scandalized this night; for it is written, 'I will smite the shepherd, and the sheep will be scattered.' 28. But after I have risen, I will go before you into Galilee." 29. But Peter said to him, "Even though all shall be scandalized, yet not I." 30. Jesus said to him, "Amen I say to thee, today, this very night, before a cock crows twice, thou wilt deny me three times." 31. But he went on speaking more vehemently, "Even if I should have to die with thee, I will not deny thee!" And they all said the same thing.

2. *THE PASSION AND DEATH OF JESUS*

THE AGONY IN THE GARDEN

32. And they came to a country place called Gethsemani, and he said to his

32-42: Matt. 26, 36-46; Luke 22, 40-46.

Mass. Hence, after the Consecration there remains only the appearances of bread and wine without the substance of either bread or wine. Jesus Christ is whole and entire: Body, Blood, Soul and Divinity under the appearance of bread; and so also under the appearance of wine." The Holy Eucharist is therefore the

disciples, "Sit down here, while I pray." 33. And he took with him Peter and James and John, and he began to feel dread and to be exceedingly troubled. 34. And he said to them, "My soul is sad, even unto death. 35. Wait here and watch." And going forward a little, he fell on the ground, and began to pray that, if it were possible, the hour might pass from him; 36. and he said, "Abba, Father, all things are possible to thee. Remove this cup from me; yet not what I will, but what thou willest."

37. Then he came and found them sleeping. And he said to Peter, "Simon, dost thou sleep? Couldst thou not watch one hour? 38. Watch and pray, that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak." 39. And again he went away and prayed, saying the same words over. 40. And he came again and found them sleeping, for their eyes were heavy. And they did not know what answer to make to him. 41. And he came the third

bread of God, because God alone made it, and to God alone it belongs, in fact, it is God Himself. (TCA. 1, p. 611.) Behold the Bread of Angels made food for us pilgrims!

time, and said to them, "Sleep on now, and take your rest! It is enough; the hour has come. Behold, the Son of Man is betrayed into the hands of sinners. 42. Rise, let us go. Behold, he who will betray me is at hand."

JESUS ARRESTED

43. And while he was yet speaking, Judas Iscariot, one of the Twelve, came and with him a great crowd with swords and clubs, from the chief priests and the Scribes and the elders. 44. Now his betrayer had given them a sign, saying, "Whomever I kiss, that is he; lay hold of him, and lead him safely away." 45. And when he came, he went straight up to him, and said, "Rabbil" and kissed him. 46. And they seized him and held him.

47. But one of the bystanders drew his sword, and struck the servant of the high priest, and cut off his ear. 48. And Jesus, addressing them, said, "As against a robber you have come out, with swords and clubs, to seize me. 49. I was

43-50: Matt. 26, 47-56; Luke 22, 47-53; John 18, 3-11.



Judas' Kiss

daily with you in the temple teaching, and you did not lay hands on me. But it is so that the Scriptures may be fulfilled."

50. Then all his disciples left him and fled. 51. And a certain young man was following him, having a linen cloth wrapped about his naked body, and they seized him. 52. But leaving the linen cloth behind, he fled away from them naked.

JESUS BEFORE THE SANHEDRIN

53. And they led Jesus away to the high priest; and all the priests and the Scribes and the elders gathered together. 54. But Peter followed him at a distance, even to the courtyard of the high priest, and was sitting with the attendants at the fire and warming himself. 55. Now the chief priests and all the Sanhedrin were seeking witness against Jesus, that they might put him to death, but they found none. 56. For while many bore false witness against him, their evidence did not agree. 57. And

53-65: Matt. 26, 57-68; Luke 22, 54. 63-65; John 18, 12f.

some stood up and bore false witness against him, saying, 58. "We ourselves have heard him say, 'I will destroy this temple built by hands, and after three days I will build another, not built by hands.'" 59. And even then their evidence did not agree.

60. Then the high priest, standing up in their midst, asked Jesus, saying, "Dost thou make no answer to the things that these men prefer against thee?" 61. But he kept silence, and made no answer. Again the high priest began to ask him, and said to him, "Art thou the Christ, the Son of the Blessed One?" 62. And Jesus said to him, "I am. And you shall see the Son of Man sitting at the right hand of the Power and coming with the clouds of heaven."

63. But the high priest tore his garments and said, "What further need have we of witnesses? 64. You have heard the blasphemy. What do you

58: John 2, 19.—62: Matt. 24, 30.

61. Jesus was silent because He well knew that, even if He had spoken, they were determined that He should perish. The *Blessed One*, through perfection, is God.

think?" And they all condemned him as liable to death. 65. And some began to spit on him, and to blindfold him, and to buffet him, and to say to him, "Prophecy." And the attendants struck him with blows of their hands.

PETER'S DENIAL

66. And while Peter was below in the courtyard, there came one of the maidservants of the high priest; 67. and seeing Peter warming himself, she looked closely at him and said, "Thou also wast with Jesus of Nazareth." 68. But he denied it, saying, "I neither know nor understand what thou art saying." And he went outside into the vestibule; and the cock crowed. 69. And the maidservant, seeing him again, began to say to the bystanders, "This is one of them." 70. But again he denied it. And after a little while the bystanders again said to Peter, "Surely thou art one of them, for thou art also a Galilean." 71. But he began to curse and to swear: "I do not know this man you are talking

66-72: Matt. 26, 69-75; Luke 22, 55-62; John 18, 16-18. 25-27.

about." 72. And at that moment a cock crowed a second time. And Peter remembered the word that Jesus had said to him, "Before a cock crows twice, thou wilt deny me three times." And he began to weep.

CHAPTER 15

JESUS BEFORE PILATE

1. And as soon as it was morning, the chief priests held a consultation with the elders, the Scribes and the whole Sanhedrin. And they bound Jesus and led him away, and delivered him to Pilate. 2. And Pilate asked him, "Art thou the king of the Jews?" And he answered him and said, "Thou sayest it." 3. And the chief priests accused him of many things. 4. And Pilate again asked him, saying, "Hast thou no answer to make? Behold how many things they accuse thee of." 5. But Jesus made no further answer, so that Pilate wondered.

6. Now at festival time he used to release to them one of the prisoners,

72: John 13, 38.—15, 1: Matt. 27, 1f; Luke 22, 66; John 18, 28.—2-5: Matt. 27, 11-14; Luke 23, 2f; John 18, 29-38.—6-15: Matt. 27, 15-26; Luke 23, 17-25; John 18, 39f.

whomever they had petitioned for. 7. Now there was a man called Barabbas imprisoned with some rioters, one who in the riot had committed murder. 8. And the crowd came up, and began to ask that he do for them as he was wont. 9. But Pilate addressed them, saying, "Do you wish that I release to you the king of the Jews?" 10. For he knew that the chief priests had delivered him up out of envy. 11. But the chief priests stirred up the crowd to have him release Barabbas for them instead. 12. But Pilate again spoke and said to them, "What then do you want me to do to the king of the Jews?" 13. But they cried out again, "Crucify him!" 14. But Pilate said to them, "Why, what evil has he done?" But they kept crying out the more, "Crucify him!"

THE SCOURGING AND CROWNING

15. So Pilate, wishing to satisfy the crowd, released to them Barabbas; but Jesus he scourged and delivered to be crucified. 16. Now the soldiers led him away into the courtyard of the praetorium, and they called together the

16-20: Matt. 27, 27-31; John 19, 2f.



whole cohort. 17. And they clothed him in purple, and plaiting a crown of thorns, they put it upon him, 18. and began to greet him, "Hail, King of the Jews!"

19. And they kept striking him on the head with a reed, and spitting upon him; and bending their knees, they did homage to him.

THE WAY OF THE CROSS

20. And when they had mocked him, they took the purple off him and put his own garments on him, and led him out to crucify him. 21. And they forced a certain passer-by, Simon of Cyrene, coming from the country, the father of Alexander and Rufus, to take up his cross. 22. And they brought him to the place called Golgotha, which translated, is the Place of the Skull.

THE CRUCIFIXION

23. And they gave him wine to drink mixed with myrrh; but he did not take it. 24. Then they crucified him, and divided his garments, casting lots for them to see what each should take. 25. Now it was the third hour and they crucified him. 26. And the inscription

21: Matt. 27, 32; Luke 23, 26.—22-38: Matt. 27, 33-51; Luke 23, 32-46; John 19, 17-19.

15, 21. *Alexander and Rufus* are disciples of Our Lord. (St. Jerome.)

bearing the charge against him was, "The King of the Jews."

27. And they crucified two robbers with him, one on his right hand and one on his left. 28. And the Scripture was fulfilled, which says, "And he was reckoned among the wicked." 29. And the passers-by were jeering at him, shaking their heads, and saying, "Aha, thou who destroyest the temple, and in three days buildest it up again; 30. come down from the cross, and save thyself!" 31. In like manner, the chief priests with the Scribes said in mockery to one another, "He saved others, himself he cannot save! 32. Let the Christ, the King of Israel, come down now from the cross, that we may see and believe." And they who were crucified with him reproached him.

THE DEATH OF JESUS

33. And when the sixth hour came, there was darkness over the whole land

28: Isa. 53, 12.—29: John 2, 19.

33. *Sixth hour*, noon; *ninth hour*, three P.M.

33. *Over the whole land*: How far the darkness covered the land cannot be said with

until the ninth hour. 34. And at the ninth hour Jesus cried out with a loud voice, saying, "Eloi, Eloi, lama sabac-thani?" which, translated, is, "My God, my God, why hast thou forsaken me?" 35. And some of the bystanders on hearing this said, "Behold, he is calling Elias." 36. But someone ran, soaked a sponge in common wine, put it on a reed and offered it to him to drink, saying, "Wait, let us see whether Elias is coming to take him down." 37. But Jesus cried out with a loud voice, and expired.

38. And the curtain of the temple was torn in two from top to bottom. 39. Now when the centurion, who stood facing him, saw how he had thus cried

34: Ps. 21, 2.—39-41: Matt. 27, 54-56; Luke 23, 47-49.

precision, nevertheless, it certainly must have covered not only Jerusalem, the deicide city, but also the whole of Palestine and probably a part of the old world. That darkness signified the spiritual darkness in which the Jews had fallen because they had refused and crucified Jesus Christ, while it constituted a sad fore-warning of their catastrophe in which all their splendor of the past would vanish. It was also the sorrow which nature felt for the unjust death of its Creator and a warning to those who be-

out and expired, he said, "Truly this man was the Son of God." 40. And some women were also there, looking on from a distance. Among them were Mary Magdalene, Mary the mother of James the Less and of Joseph, and Salome. 41. These used to accompany him and minister to him when he was in Galilee – besides many other women who had come with him to Jerusalem.

THE BURIAL

42. Now when it was evening, as it was the Day of Preparation, that is, the eve of the Sabbath, 43. there came Joseph of Arimathea, a councillor of high rank, who was himself looking for the kingdom of God. And he went in

40: Luke 8, 2.–42-47: Matt. 27, 57-61; Luke 23, 50-56; John 19, 38-42.

live in Him. They would return to their former darkness if they were to let the life of grace and faith become extinguished in them. When Christ dies in us, we return to darkness, even though we may protest that we are in the light, because only He is the true light. The times in which we now live give us a sad proof of the above statement which is well worth meditating.

boldly to Pilate and asked for the body of Jesus. 44. But Pilate wondered whether he had already died. And sending for the centurion, he asked him whether he was already dead. 45. And when he learned from the centurion that he was, he granted the body to Joseph. 46. And Joseph brought a linen cloth, and took him down, and wrapped him in the linen cloth, and laid him in a tomb which had been hewn out of a rock. Then he rolled a stone to the entrance of the tomb. 47. But Mary Magdalene and Mary the mother of Joseph were looking on and saw where he was laid.

3. *THE RESURRECTION OF JESUS*

CHAPTER 16

THE WOMEN AT THE GRAVE

1. And when the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome, bought spices, that they might go and anoint him. 2. And very early on the first day of the week,

1-8: Matt. 28, 1-8; Luke 24, 1-10; John 20, 1-10.

they came to the tomb, when the sun had just risen. 3. And they were saying to one another, "Who will roll the stone back from the entrance of the tomb for us?" 4. And looking up they saw that the stone had been rolled back, for it was very large. 5. But on entering the tomb, they saw a young man sitting at the right side, clothed in a white robe, and they were amazed. 6. He said to them, "Do not be terrified. You are looking for Jesus of Nazareth, who was crucified. He has risen, he is not here. Behold the place where they laid him. 7. But go, tell his disciples and Peter that he goes before you into Galilee; there you shall see him, as he told you." 8. And they departed and fled from the tomb, for trembling and fear had seized them; and they said nothing to anyone, for they were afraid.

APPARITIONS OF JESUS

9. Now when he had risen from the dead early on the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. 10. She went and brought word to those

5: John 20, 11.—7: 14, 28.—9: John 20, 16.

who had been with him, as they were mourning and weeping. 11. And they, hearing that he was alive and had been seen by her, did not believe it.

12. After this he was manifested in another form to two of them, as they were walking on their way into the country. 13. And they went and brought word to the rest, and even then they did not believe.

COMMISSION OF THE APOSTLES

14 At length he appeared to the Eleven as they were at table; and he upbraided them for their lack of faith and hardness of heart, in that they had not believed those who had seen him after he had risen. 15. And he said to them, "Go into the whole world and preach the gospel to every creature. 16. He who believes and is baptized shall be saved, but he who does not believe shall be condemned. 17. And these signs shall attend those who believe: in my name they shall cast out devils; they shall speak in new tongues; 18. they shall take up serpents; and if they drink any deadly thing, it shall not

12: Luke 24, 13-31.—17: Acts 2, 4.



The Ascension of Jesus

hurt them; they shall lay hands upon the sick and they shall get well."

4. THE ASCENSION OF JESUS

THE ASCENSION

19. So then the Lord, after he had spoken to them, was taken up into heaven, and sits at the right hand of God. 20. But they went forth and preached everywhere, while the Lord worked with them and confirmed the preaching by the signs that followed. Amen.

19: Luke 24, 50-53.

16, 19. *Sits at the right hand of God*: The word "sit" here does not signify a place of position of the body, but the firm and fixed possession of that supreme and royal power and glory which Jesus Christ has received from the Father. (CR. 1, 83.) "Is Jesus Christ now only in Heaven? No. Now Jesus Christ is not only in Heaven, but as God He is everywhere and as man He is in Heaven and in the Most Blessed Sacrament of the Altar, because He is found in all the Consecrated Hosts in the World." Hence, everytime you enter a church in which there is the Most Blessed Sacrament, reflect that you are before Jesus Christ Himself, that is, before the same God Whom the Angels adore trembling.

THE GOSPEL ACCORDING TO ST. LUKE

INTRODUCTION

St. Luke was born at Antioch, Syria, according to the Church historian Eusebius. He was a Gentile by birth (Col. 4, 10-14) and a physician by profession (Col. 4, 14). According to a legend of the sixth century he was also a painter.

He was one of the earliest converts to the faith and later became the missionary companion of St. Paul, whom he accompanied on part of the second and third missionary journeys (Acts 16, 10-17; 20, 5-21, 17), and attended during the Caesarean (Acts 24, 23) and Roman captivity (Acts 27-28; Col. 4, 14). Little is known with certainty of his subsequent life.

The unanimous tradition of the Church ascribes the third Gospel to St. Luke. Allusions to and citations from the Gospel are most frequent in early Christian writings, and even heretics made diligent use of this inspired book. The Gospel itself shows that its author was a person of literary powers, a physician and a companion of St. Paul.

This Gospel was written before the destruction of Jerusalem, A. D. 70, for it does not

refer to the fulfillment of Christ's prophecy. Since the Acts of the Apostles closes its narrative with the year A. D. 63 or 64, the Gospel of St. Luke, his first book, must have been written prior to A. D. 63.

Little is known with certainty about the place of composition. Some of the ancient authors suggest Achaia (Greece); some of the manuscripts mention Alexandria or Macedonia; while modern writers also defend Caesarea, Ephesus or Rome.

The Gospel is addressed to a certain Theophilus, a man of conspicuous rank or office. Indirectly, however, this Sacred Writing was intended for the Gentile converts. The purpose of the Gospel is clearly indicated in the prologue (1, 1-4). These converts from paganism had received instruction before Baptism. St. Luke wishes now to give them a deeper and more accurate knowledge of the truths of their religion, and at the same time to show them on what a firm basis their faith is founded. There are some characteristic features that are accentuated more by St. Luke than by the other evangelists. Many of these show the influence of St. Paul. The theme of the universality of salvation can be considered as running through the Gospel. Divine forgiveness and salvation are offered to all. The Gospel also sharply contrasts the position of pagan and Jewish woman.

hood, and presents many types of womanhood to its readers. The subject of prayer is also stressed. Not only does the evangelist record more frequently than the others Christ as an example of prayer, but also His instructions on prayer. As an artist St. Luke shows his skill in portraying living characters and he has remained an inspiration to painters for centuries. As a historian he is comparable with the great Greek and Latin writers. In his Gospel there is a steady movement of events from Nazareth to Jerusalem, whereas in the Acts it is from Jerusalem to Rome.

THE HOLY GOSPEL OF JESUS CHRIST ACCORDING TO ST. LUKE

Prologue

CHAPTER I

1. Inasmuch as many have undertaken to draw up a narrative concerning the things that have been fulfilled among us, 2. even as they who from the beginning were eyewitnesses and ministers of the word have handed them down to us, 3. I also have determined, after following up all things carefully from the very first, to write for thee, most excellent Theophilus, an orderly account, 4. that thou mayest understand the certainty of the words in which thou hast been instructed.

Prelude:

The Coming of the Savior

ANNUNCIATION OF THE BAPTIST

5. In the days of Herod, king of Judea, there was a certain priest named Zachary, of the course of Abia; and his wife was of the daughters of Aaron, and her name was Elizabeth. 6. Both were just before God, walking blamelessly in all the commandments and ordinances of the Lord. 7. But they had no son, for Elizabeth was barren; and they were both advanced in years.

8. Now it came to pass, while he was officiating in the order of his course as priest before God, 9. according to the custom of the priest's office, that he was chosen by lot to enter the temple of the Lord to burn incense. 10. And the whole multitude of the people were praying

5: 1 Paral. 24, 10.—9: Ex. 30, 7; Lev. 16, 17.

1, 5. King David had divided the priests into 24 families, of which that of Abia was the eighth. (1 Paral. 24: 10.) Each family took its turn to serve in the temple.



outside at the hour of incense. 11. And there appeared to him an angel of the Lord, standing at the right of the altar of incense. 12. And Zachary, seeing him, was troubled, and fear fell upon him.

11. *An Angel of the Lord:* "Who are the Angels? Angels are pure spirits, that is, intelligent beings without a body; they are invisible ministers of God and our Guardians, one of

13. But the angel said to him, "Do not be afraid, Zachary, for thy petition has been heard, and thy wife Elizabeth shall bear thee a son and thou shalt call his name John. 14. And thou shalt have joy and gladness, and many will rejoice at his birth. 15. For he shall be great before the Lord; he shall drink no wine or strong drink, and shall be filled with

them having been assigned by God to guard each man." The word "Angel" signifies envoy or messenger, hence the name of Angel given to these spiritual creatures does not indicate their nature, but the office to which they are destined by God when He sends them as envoys or messengers or executors of His orders. (Lepicier-DeAngelis, part 1, p. 2.) It is an article of faith that Angels exist. And it is a common doctrine that the Angels are divided into three orders or hierarchies and nine choirs. The first order contains the choirs of Seraphim, Cherubim and Thrones; the second order contains the Dominations, the Virtues and the Powers; the third contains the Principalities, the Archangels and Angels. The first hierarchy occupies itself with the contemplation of God; the second with the government of the world; the third is occupied with the fulfilling of the divine orders. (St. Thomas, 1, q. 108, art. 6.) Let us respect, venerate and pray to the Angels who are our big brothers.

the Holy Spirit even from his mother's womb. 16. And he shall bring back to the Lord their God many of the children of Israel, 17. and he shall himself go before him in the spirit and power of Elias, to turn the hearts of fathers to their children and the incredulous to the wisdom of the just; to prepare for the Lord a perfect people."

18. And Zachary said to the angel, "How shall I know this? For I am an old man and my wife is advanced in years."

19. And the angel answered and said to him, "I am Gabriel, who stand in the presence of God; and I have been sent to speak to thee and to bring thee this good news. 20. And behold, thou shalt be dumb and unable to speak until the

17: Matt. 11, 14; Mal. 4, 6.

18-20 *How shall I know this?* Zachary doubted; but after having manifested who he was and Who had sent him, the Archangel also announced how he would be punished for not having believed. Zachary committed an actual sin, regarded by the Theologians as only venial. "How many kinds of actual sin are there? There are two kinds mortal and venial. What is venial sin? Venial sin is a disobedience against

day when these things come to pass, because thou hast not believed my words, which will be fulfilled in their proper time."

21. And the people were waiting for Zachary, and they wondered at his tarrying so long in the temple. 22. But when he did come out he could not speak to them, and they realized that he had seen a vision in the temple. And he kept making signs to them, but he remained dumb.

23. And it came to pass, when the days of his service were completed, that he departed to his own house. 24. Now after these days Elizabeth his wife conceived, and she secluded herself for five months, saying, 25. "Thus has the Lord dealt with me in the days when he deigned to take away my reproach among men."

the law of God in matters of less importance or in matters of grave importance but without full knowledge or without full consent of the will." Nevertheless, observe how severely God punished it! "Beware," said St. Augustine, "to render little or no account of your faults with the excuse that they are venial." (TCA. 3, p. 96.)



ANNUNCIATION OF THE SAVIOR

26. Now in the sixth month the angel Gabriel was sent from God to a town of Galilee called Nazareth, 27. to a virgin betrothed to a man named Joseph, of the house of David, and the virgin's name was Mary. 28. And when the angel had come to her, he said, "Hail, full of grace, the Lord is with

28. *Hail, full of grace...*: The Archangel Gabriel's words complete those pronounced by

thee. Blessed art thou among women." 29. When she had heard him she was troubled at his word, and kept pondering what manner of greeting this might be.

God in the Garden of Eden against the devil after he had made Eve disobey. "I will put enmities between thee and the woman, (the Blessed Virgin) and thy seed (the wicked) and her seed (Jesus): she shall crush thy head". (Gen. 3, 15.) While greeting Mary, the Archangel added: "Hail, full of grace; the Lord is with thee". "That is," said St. Augustine, "He is with you more than with me, because He is in your heart, He takes flesh in your womb, fills your soul and makes your womb fecund." (Bellino 2, 67.) And Pope Pius IX, when declaring the Dogma of the Immaculate Conception of Mary, wrote: "Mary is so full of grace that she was never subject not even for an instant, to the malediction uttered by God against the devil and his followers because of original sin". Upon these two passages of the Sacred Scriptures the Church bases its teachings which she gives us in the following question of the Catechism: "Was anyone preserved from original sin among the children of Adam?" "Among the Children of Adam God preserved the Blessed Virgin free from original sin", and for this reason she is called the Immaculate Conception. "This means that the Blessed Virgin Mary, from the first instant of her conception, possessed sanctifying grace, better still, the

30. And the angel said to her, "Do not be afraid, Mary, for thou hast found grace with God. 31. Behold, thou shalt conceive in thy womb and shalt bring forth a son; and thou shalt call his name Jesus. 32. He shall be great, and shall be called the Son of the Most High; and the Lord God will give him the throne

31: Isa. 7, 14.—32: Dan. 7, 14. 27; Mich. 4, 7.

fullness of grace together with infused virtues, the gifts of the Holy Spirit and the integrity of nature. Nevertheless she remained subject to death, to the pains and miseries of life to which her own Son willed to subject Himself." (CCG. 83.) St. Bonaventure wrote: "Mary is full of grace, hence she is a sea of graces. Just as all rivers head for the sea, so all the graces which the Angels, Patriarchs, Prophets, Martyrs and Apostles had were all gathered in Mary". (TCA. 2, p. 425.) It is for this reason that the Church makes us invoke her with the Hail Mary and the title: Mother of Divine Grace.

31. *Thou shalt call His Name Jesus*: "How is the Son of God made man called? He is called Jesus Christ." The word "Jesus" means Savior, and "Christ" means Messiah. Jesus was thus called because He was both one and the other. St. Paul could not be fully satiated with the sweet Name of Jesus and had It continuously on his lips. In his Epistles he repeated this sacred Name over two hundred and nine-

of David his father, and he shall be king over the house of Jacob forever; 33. and of his kingdom there shall be no end."

34. But Mary said to the angel, "How shall this happen, since I do not know man?"

35 And the angel answered and said to her, "The Holy Spirit shall come upon thee and the power of the Most High shall overshadow thee; and therefore the Holy One to be born shall be called the Son of God. 36. And behold, Eliza-

teen times, and four hundred and one times the Name of Christ. "Therefore," he wrote to the Philippians (2: 9-10), "God also has exalted Him and has bestowed upon Him the Name that is above every name, so that at the Name of Jesus every knee should bend of those in Heaven, on earth and under the earth." (TCA. 2, p. 61) The Name of Jesus is honored: 1, by never blaspheming or cursing It; 2. by invoking It often, especially in dangers and temptations: 3 by reciting the beautiful litany of the Most Holy Name of Jesus or the Divine Praises in reparation of all blasphemies.

35. Son of God: "Did one of the three Divine Persons become man? The Son of God, the Second Person of the Blessed Trinity became man" The Angel attested that Jesus is the Son of God not only because He bears His

beth thy kinswoman also has conceived a son in her old age, and she who was

Name, but also because He has the nature and the attributes of God. "We too are children of God, but the Son of God is not so in the same manner. In fact, He is the real and true Son of God through origin and not through adoption; in reality and not only for the Name He bears; through His birth, and not through creation." (St. Hilary, Bellino, 2, 2.) "How did the Son of God become man? He became man by taking to Himself a body and soul, like we have, by the power of the Holy Spirit in the most pure womb of the Blessed Virgin Mary. By becoming man, did the Son of God cease to be God? No. By becoming man He did not cease to be God, but remaining true God, He began to be true man also." To frequently reflect on how God willed to humiliate Himself in order to communicate His very glory to man, even to the point of assuming his fragile infirmity; to meditate the condescension of a God Who becomes man and places His infinite majesty to man's service; to contemplate the mystery of the birth of Him Who in Heaven is adored by the Angels, constitutes, without a doubt, the most useful and most efficacious exercise to defeat our pride. If God did all that for us, what should we not do to obey Him? Acknowledge, O man, the great dignity to which God has elevated you, because we can now say with pride that the Son of God is of our flesh and bones. (CR. 1, p. 59-51.)

called barren is now in her sixth month; 37. for nothing shall be impossible with God."

38. But Mary said, "Behold the handmaid of the Lord; be it done to me according to thy word." And the angel departed from her.

37. *Nothing shall be impossible with God.* "Can God do all things? Yes, God can do everything. He is omnipotent." God is the supreme Lord of all nature: He Who disposes all things and Who holds the threads of life and death in His hands, can therefore do all that He wills. (St. John Chrysostom, Bellino, 2, 75.) See with how many miracles Jesus confirms this truth! He manifests His omnipotence over nature, over men, over illness, over death, over the devils, over all.

38. *Be it done to me according to thy word:* In that very same instant, by the power of the Holy Spirit, from the most pure womb of the Blessed Virgin Mary, the human soul (created from nothing) was joined to the body, and the divinity united to the body and the soul. Hence, at the same moment, He Who was a perfect God became also a perfect man, and the Blessed Virgin Mary was called in all truth and reality Mother of God and of man, for having conceived in that same instant, a man Who was God. (CCG. note D. 102.)



THE VISITATION

39. Now in those days Mary arose and went with haste into the hill country, to a town of Juda. 40. And she entered the house of Zachary and saluted Elizabeth. 41. And it came to pass, when Elizabeth heard the greeting of Mary, that the babe in her womb leapt. And Elizabeth was filled with the Holy

39. The city of which he speaks is either Hebron or Ain Karim, not far from Jerusalem.

Spirit, 42. and cried out with a loud voice, saying, "Blessed art thou among women and blessed is the fruit of thy womb! 43. And how have I deserved that the mother of my Lord should come to me? 44. For behold, the moment that the sound of thy greeting came to my ears, the babe in my womb leapt for joy. 45. And blessed is she who has believed, because the things promised her by the Lord shall be accomplished."

46. And Mary said, "My soul magnifies the Lord, 47. and my spirit rejoices in God my Savior; 48. because he has regarded the lowliness of his handmaid; for, behold, henceforth all generations shall call me blessed; 49. because he who is mighty has done great things for me, and holy is his name; 50. and his mercy is from generation to generation on those who fear him. 51. He has shown might with his arm, he has scattered the proud in the conceit of their heart. 52. He has put down the mighty from their thrones, and has exalted the lowly. 53. He has filled the

46-53: 1 Kgs. 2, 1-10.—48: Ps. 112, 6.—50: Ps. 102, 17.—51: Ps. 32, 10; Isa. 51, 9.—52: Ps. 74, 8.—53: Ps. 33, 11.

hungry with good things, and the rich he has sent away empty. 54. He has given help to Israel, his servant, mindful of his mercy — 55. even as he spoke to our fathers — to Abraham and to his posterity forever.”

56. And Mary remained with her about three months and returned to her own house.

BIRTH OF THE BAPTIST

57. Now Elizabeth's time was fulfilled that she should be delivered, and she brought forth a son. 58. And her neighbors and kinsfolk heard that the Lord had magnified his mercy towards her, and they rejoiced with her. 59. And it came to pass on the eighth day, that they came to circumcise the child, and they were going to call him by his father's name, Zachary. 60. And his mother answered and said, “Not so, but he shall be called John.”

61. And they said to her, “There is none of thy kindred that is called by this name.” 62. And they kept inquiring by

54: Ps. 97, 3; Isa. 41, 8f.—55: Gen. 17, 9; Ps. 131, 11.

signs of his father what he would have him called. 63. And asking for a writing-tablet he wrote the words, "John is his name." And they all marvelled. 64. And immediately his mouth was opened and his tongue loosed, and he began to speak, blessing God. 65. And fear came on all their neighbors; and all these things were spoken abroad in all the hill country of Judea. 66. And all who heard them laid them up in their heart, saying, "What then will this child be?" For the hand of the Lord was with him. 67. And Zachary his father was filled with the Holy Spirit, and prophesied, saying, 68. "Blessed be the Lord, the God of Israel, because he has visited and wrought redemption for his people, 69. and has raised up a horn of salvation for us, in the house of David his servant, 70. as he promised through the mouth of his holy ones, the prophets from of old; 71. salvation from our enemies, and from the hand of all who hate us, 72. to show mercy to our forefathers and to be mindful of his holy

68: Ps. 73, 12.—69: Ps. 131, 17.—70: Jer. 23, 6; 30, 10.—71: Ps. 105, 10.

covenant, 73. of the oath that he swore to Abraham our father, that he would grant us, 74. that, delivered from the hand of our enemies, we should serve him without fear, 75. in holiness and justice before him all our days. 76. And thou, child, shalt be called the prophet of the Most High, for thou shalt go before the face of the Lord to prepare his ways, 77. to give to his people knowledge of salvation through forgiveness of their sins, 78. because of the loving-kindness of our God, wherewith the Orient from on high has visited us, 79. to shine on those who sit in darkness and in the shadow of death, to guide our feet into the way of peace."

73: Gen. 22, 16; Jer. 31, 33.— 76: Mal. 3, 1.—77: Mal. 4, 5.—78: Zach. 3, 8; Mal. 4, 2.
79: Isa. 9, 2.

76. *Thou shalt go before the face of the Lord*, that is, before Jesus Christ, the Messiah, makes Himself known to the public you will preach to the Jews and will prepare their souls to receive Him.

78. *The Orient from on high has visited us*: the Orient is the Messiah. The sun seems to rise from subterranean regions, but the Sun of Justice Jesus Christ, will come from the heavens, from the bosom of the Father.

80. And the child grew and became strong in spirit; and was in the deserts until the day of his manifestation to Israel.

CHAPTER 2

THE BIRTH OF JESUS

1. Now it came to pass in those days, that a decree went forth from Caesar Augustus that a census of the whole world should be taken. 2. This first census took place while Cyrenus was governor of Syria. 3. And all were going, each to his own town, to register.

4. And Joseph also went from Galilee out of the town of Nazareth into Judea to the town of David, which is called Bethlehem — because he was of the house and family of David — 5. to reg-

4: Mich. 5, 2; Matt. 2, 6.

2, 1-2. *Caesar Augustus*, first emperor of Rome, reigned from 31 B.C. to 14 A.D. His long reign enjoyed peace. He had many census taken, among which, two in Judea: one in the years 8 to 6 B.C. and the other in the year 5 A.D. *Cyrenus* governed Syria (and therefore Palestine) from the years 4 to 1 B.C. and brought at an end the census of the years 8 to 6 B.C. which took his name.

ister, together with Mary his espoused wife, who was with child. 6. And it came to pass while they were there, that the days for her to be delivered were fulfilled. 7. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

6. *While they were there:* "Where was Jesus Christ born? He was born in a stable in Bethlehem and was placed in a manger." Jesus was born in Bethlehem because Micheas had so prophesied (5: 2), and so that it would be seen that He was really a descendant of the house of David. (TCA. 2, 59.) "Why did Jesus Christ will to be poor? In order to teach us to be humble and not to place happiness in the riches, honors and pleasures of the world." "But if such is the case," says St Bernard, "since the world teaches things entirely different and opposed to those which Jesus teaches and recommends, it necessarily follows that either Jesus Christ deceives Himself or the world is on the wrong road; but it is impossible that divine Wisdom deceive Itself, hence the world and its followers are on the wrong road." (TCA. 2, p. 60.)

7. *Her firstborn Son,* Who was also her only Son. The first child was always called firstborn even if there were no other children in the family. Just as Jesus is the Only Son



The Birth of Jesus

THE SHEPHERDS AT THE CRIB

8. And there were shepherds in the same district living in the fields and keeping watch over their flock by night. 9. And behold, an angel of the Lord stood by them and the glory of God shone round about them, and they feared exceedingly.

10. And the angel said to them, "Do not be afraid, for behold, I bring you good news of great joy which shall be to all the people; 11. for today in the town of David a Savior has been born to you, who is Christ the Lord. 12. And

of the Father in Heaven, so is He also the Only Son of His Mother on earth. "Of whom was Jesus Christ born? He was born of Mary ever Virgin who is therefore called and is the true Mother of God." Who can describe the joy, the happiness, the ecstasy Mary experienced when, for the first time, she took the Divine Infant into her arms? . . . How she must have covered Him with caresses! . . . What sweet tears she must have shed over Him! . . . What loving kisses and tender embraces she must have given Him! . . . How great was the celestial Child's love for His Mother and how profound Mary's love for Jesus! . . . (TCA. 2, p. 412.) When refuting the heresy of a certain Elvidius, who maintained that the most Blessed Virgin

this shall be a sign to you: you will find an infant wrapped in swaddling clothes and lying in a manger." 13. And suddenly there was with the angel a multitude of the heavenly host praising God and saying, 14. "Glory to God in the highest, and on earth peace among men of good will."

15. And it came pass, when the angels had departed from them into heaven, that the shepherds were saying to one another, "Let us go over to Bethlehem and see this thing that has come to pass, which the Lord has made known to us."

16. So they went with haste, and they found Mary and Joseph, and the babe lying in the manger. 17. And when they had seen, they understood what had been told them concerning this child. 18. And all who heard marvelled at

Mary did not always remain a Virgin, St. Jerome answered: "You state that Mary did not continue to be a Virgin; I, instead, affirm more than that, that is, that even Joseph was a virgin in virtue of Mary, so that from that virgin-l marriage the Son would be born a virgin." (CCG. T. D. 104.)

the things told them by the shepherds
19. But Mary kept in mind all these things, pondering them in her heart
20. And the shepherds returned, glorifying and praising God for all that they had heard and seen, even as it was spoken to them.

CIRCUMCISION AND PRESENTATION

21. And when eight days were fulfilled for his circumcision, his name was called Jesus, the name given him by the angel before he was conceived in the womb.

22. And when the days of her purification were fulfilled according to the Law of Moses, they took him up to Jerusalem to present him to the Lord — as it is written in the Law of the Lord, 23. “Every male that opens the womb shall be called holy to the Lord”

21: 1, 31; Gen. 17, 12; Lev. 12, 3; Matt. 1, 21.—22: Lev 12, 2-6.—23: Ex. 13, 2.

21. *His circumcision.* : Circumcision was a figure of Baptism. The circumcised was incorporated into the Chosen People just as the baptized becomes a member of the Church.



-- 24. and to offer a sacrifice according to what is said in the Law of the Lord, "a pair of turtledoves or two young pigeons."

25. And behold, there was in Jerusalem a man named Simeon, and this man was just and devout, looking for the

24: Lev. 12, 8.

24. *A pair of turtledoves or two...*: This was the offering of the poor. (Lev. 12: 8.)

consolation of Israel, and the Holy Spirit it was upon him. 26. And it had been revealed to him by the Holy Spirit that he should not see death before he had seen the Christ of the Lord. 27. And he came by inspiration of the Spirit into the temple. And when his parents brought in the child Jesus, to do for him according to the custom of the Law. 28. he also received him into his arms and blessed God, saying, 29. "Now thou dost dismiss thy servant, O Lord, according to thy word, in peace; 30. because my eyes have seen thy salvation. 31. which thou hast prepared before the face of all peoples: 32. a light of revelation to the Gentiles, and a glory for thy people Israel."

33. And his father and mother were marvelling at the things spoken concerning him. 34. And Simeon blessed them, and said to Mary his mother: "Behold, this child is destined for the fall and for the rise of many in Israel and for a sign that shall be contradicted. 35. And thy own soul a sword shall

34: Isa. 8, 14; Rom. 9, 33; 1 Pet. 2, 7.

pierce, that the thoughts of many hearts may be revealed."

36. There was also Anna, a prophetess, daughter of Phanuel, of the tribe of Aser. She was of a great age, having lived with her husband seven years from her maidenhood, 37. and by herself as a widow to eighty-four years. She never left the temple, with fastings and prayers worshipping night and day. 38. And coming up at that very hour, she began to give praise to the Lord, and spoke of him to all who were awaiting the redemption of Jerusalem.

39. And when they had fulfilled all things prescribed in the Law of the Lord, they returned to Galilee, into their own town of Nazareth. 40. And the child grew and became strong. He was full of wisdom and the grace of God was upon him.

THE CHILD JESUS IN THE TEMPLE

41. And his parents were wont to go every year to Jerusalem at the Feast of the Passover. 42. And when he was twelve years old, they went up to Jeru-

41: Ex. 23, 15; Deut. 16. 1-3.

saalem according to the custom of the feast. 43. And after they had fulfilled the days, when they were returning, the boy Jesus remained in Jerusalem, and his parents did not know it. 44. But thinking that he was in the caravan they had come a day's journey before it occurred to them to look for him among their relatives and acquaintances. 45. And not finding him, they returned to Jerusalem in search of him.

46. And it came to pass after three days, that they found him in the temple sitting in the midst of the teachers, listening to them and asking them questions. 47. And all who were listening to him were amazed at his understanding and his answers. 48. And when they saw him, they were astonished. And his mother said to him, "Son, why hast thou done so to us? Behold, in sorrow thy father and I have been seeking thee."

49. And he said to them, "How is it that you sought me? Did you not know that I must be about my Father's business?" 50. And they did not understand the word that he spoke to them.



The Child Jesus in the Temple

51. And he went down with them and came to Nazareth, and was subject to them; and his mother kept all these things carefully in her heart. 52. And Jesus advanced in wisdom and age and grace before God and men.

51. *And was subject to them:* This tranquil and filial submission lasted until He was 30 years old! "From His early youth, Jesus docilely adapted Himself to the various manual duties, because Mary and Joseph were poor, even though they were just and pious. Hence they had to work for the necessities of life. Jesus was subject to them and helped them, living in the most loving and filial obedience. From this let children learn how their submission to their parents should be." (St. Basil, Cal. Luke 51.) "What does the Fourth Commandment command us: Honor thy father and thy mother? It commands us to love, respect and obey our parents and our superiors in authority. And what does it forbid us? It forbids us to offend and disobey our parents and superiors in authority." We obey God in the person of our parents and our superiors. Thus Jesus teaches: "He who hears you, hears Me, and he who despises you, despises Me, and My Father who sent Me". (Luke 16, 16.)

I: THE PUBLIC MINISTRY OF JESUS

I

CHAPTER 3

JOHN THE BAPTIST

1. Now in the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was procurator of Judea, and Herod tetrarch of Galilee, and Philip his brother tetrarch of the district of Iturea and Trachonitis, and Lysanias tetrarch of Abilene, 2. during the high priesthood of Annas and Caiphas, the word of God came to John, the son of Zachary, in the desert. 3. And he went into all the region about the Jordan, preaching a baptism of repentance for

3-10: Matt. 3, 1-10; Mark 1, 2-6.

3, 1. *The fifteenth year* of the Roman Emperor, Tiberius corresponds to 25 or 26 A.D.

3. *Baptism of repentance*: This expression means: 1. St. John's Baptism induced sinners to penance, thus disposing the recipient to obtain pardon for his sins; 2. penance, understood as sorrow for sin, is like Baptism. Hence "penance was necessary at all times in order to obtain grace and justification for all men who

the forgiveness of sins, 4. as it is written in the book of the words of Isaias the prophet, "The voice of one crying in the desert, 'Make ready the way of the Lord, make straight his paths. 5. Every valley shall be filled, and every mountain and hill shall be brought low, and the crooked ways shall be made straight, and the rough ways smooth; 6. and all mankind shall see the salvation of God.'"

7. He said therefore to the crowds that went out to be baptized by him, "Brood of vipers! who has shown you how to flee from the wrath to come? 8. Bring forth therefore fruits befitting repentance, and do not begin to say, 'We have Abraham for our father'; for I say to you that God is able out of these stones to raise up children to

4: Isa. 40, 3-5; John 1, 23.

might have stained themselves with some mortal sin, and also for those who should have asked to be purified with the Sacrament of Baptism". (Trid. Council, Sess. 14.) The adult who is in mortal sin can make up for confession and Baptism with a perfect act of contrition, whereas, neither Baptism nor confession without at least imperfect sorrow for sin would be able to save him.

Abraham. 9. For even now the axe is laid at the root of the trees; every tree, therefore, that is not bringing forth fruit is to be cut down and thrown into the fire."

10. And the crowds asked him, saying, "What then are we to do?" 11. And he answered and said to them, "Let him who has two tunics share with him who has none; and let him who has food do likewise."

12. And publicans also came to be baptized, and they said to him, "Master, what are we to do?" 13. But he said to them, "Exact no more than what has been appointed you."

14. And soldiers also asked him, saying, "And we — what are we to do?" And he said to them, "Plunder no one, accuse no one falsely, and be content with your pay."

15. Now as the people were in expectation, and all were wondering in their hearts about John, whether perhaps he might be the Christ, 16. John addressed them, saying to all, "I indeed

11: Jas. 2, 15; 1 John 3, 17.—15-18: Matt. 3, 11f; Mark 1, 7f.—15: John 1, 19-27.—16: Acts 1, 5; 11, 16.

baptize you with water. But one mightier than I is coming, the strap of whose sandals I am not worthy to loose. He will baptize you with the Holy Spirit and with fire. 17. His winnowing fan is in his hand, and he will clean out his threshing floor, and will gather the wheat into his barn; but the chaff he will burn up with unquenchable fire." 18. So with many different exhortations he kept on preaching the gospel to the people

19. But Herod the tetrarch, being reproved by him concerning Herodias, his brother's wife, and concerning all the evil things that Herod had done, 20. crowned all this by shutting up John in prison.

THE BAPTISM OF JESUS

21. Now it came to pass when all the people had been baptized, Jesus also having been baptized and being in prayer, that heaven was opened, 22. and

17: Matt. 3, 12.—19: Matt. 14, 3; Mark 6, 17f.—21f: Matt. 3, 13-17; Mark 1, 9-11; John 1, 32-34.—22: 9, 35; 2 Pet. 1, 17.

21-22. *Heaven was opened...*: That there are three Divine Persons really distinct in God

the Holy Spirit descended upon him in bodily form as a dove, and a voice came from heaven, "Thou art my beloved Son, in thee I am well pleased."

GENEALOGY OF JESUS

23. And Jesus himself, when he began his work, was about thirty years of age, being — as was supposed — the son of Joseph, the son of Heli, the son

23-38: Matt. 1, 1-17.

was very clearly shown in Jesus' Baptism. "How are the three Divine Persons of the Most Blessed Trinity called? They are called: Father, Son, and Holy Spirit." The Son is baptized, the Holy Spirit descends in the form of a dove and the Father, with His voice, renders testimony to the Son. (St. Jerome, Bellino, 3, 63.) "Why wonder that the mystery of the Trinity was revealed during Jesus' Baptism, if the invocation of this mystery was to become the form of our Baptism? Because Our Lord willed to fulfill first in His Person that which He would exact from all mankind." (St. Augustine, Bellino 3, 63.) Let us adore this most august mystery with profound humility and lively faith, and live well on earth in order to be able to contemplate it in Heaven.

23-38. Although the two genealogies (Matthew-Luke) do not agree in a few names, they are both true. The learned explain the dif-

of Matthat, 24. the son of Levi, the son of Melchi, the son of Janne, the son of Joseph, 25. the son of Matthathias, the son of Amos, the son of Naum, the son of Esli, the son of Nagge, 26. the son of Maath, the son of Matthathias, the son of Semei, the son of Josech, the son of Joda, 27. the son of Joanna, the son of Resa, the son of Zorobabel, the son of Salathiel, the son of Neri, 28. the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Her, 29. the son of Jesus, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, 30. the son of Simeon, the son of Judas, the son of Joseph, the son of Jona, the son of Eliachim, 31. the son of Melea, the son of Menna, the son of Matthata, the son of Nathan, the son of David, 32. the son of Jesse, the son of Obed, the son of Booz, the son of Salmon, the

27: 1 Par. 3, 17.—31: 2 Kgs. 5, 14.—32: 1 Par. 2, 1-15.

ferences variously. Jesus is a legal descendant of David through St. Joseph and a royal descendent of him through the Most Blessed Virgin Mary. (Szczepanski, S. J.)

son of Naasson, 33. the son of Aminadab, the son of Aram, the son of Esron, the son of Phares, the son of Judas, 34. the son of Jacob, the son of Isaac, the son of Abraham, the son of Thare, the son of Nachor, 35. the son of Seruch, the son of Ragau, the son of Phalec, the son of Eber, the son of Sale, 36. the son of Cainan, the son of Arphaxad, the son of Sem, the son of Noe, the son of Lamech, 37. the son of Matusale, the son of Enoch, the son of Jared, the son of Malaleel, the son of Cainan, 38. the son of Enos, the son of Seth, the Son of Adam, who was of God.

CHAPTER 4

THE TEMPTATION

1. Now Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit about the desert 2. for forty days, being tempted the while by the devil. And he ate nothing those

33: Gen. 29, 35.—34-38: Gen. 5, 3-31; 11, 10-26.—4, 1-13: Matt. 4, 1-11; Mark 1, 12f.

4, 2-13. *By the devil*: It is Lucifer, leader of all the devils, who, having ruined the first

days; and when they were completed he was hungry.

3. And the devil said to him, "If thou art the Son of God, command that this stone become a loaf of bread." 4. And Jesus answered him, "It is written, 'Not by bread alone shall man live, but by every word of God.'"

5. And the devil led him up, and showed him all the kingdoms of the world in a moment of time. 6. And he said to him, "To thee will I give all this power and their glory; for to me they have been delivered, and to whomever I will I give them. 7. Therefore if thou wilt worship before me, the whole shall be thine." 8. And Jesus answered and said

4: Deut. 8, 3.—8: Deut. 6, 13; 10, 20.

Adam, attempts to ruin the second also, that is, Christ. But, for our teaching and for our comfort, Jesus solemnly defeats him. "Who are the devils? They are the angels who, because of pride, rebelled against God and were cast into hell. Because of their hatred of God, they tempt man to do evil. With God's permission the devils can: 1. afflict man with diverse ills; 2. tempt man to sin; however they cannot injure



The Temptation

to him, "It is written, 'The Lord thy God shalt thou worship, and him only shalt thou serve.' "

9. Then he led him to Jerusalem and set him on the pinnacle of the temple and said to him, "If thou art the Son of God, throw thyself down from here; 10. for it is written, 'He will give his angels charge concerning thee, to perserve thee'; and, 'Upon their hands they shall bear thee up, lest thou dash thy foot against a stone.' "

12. And Jesus answered and said to him, "It is said, 'Thou shalt not tempt the Lord thy God.' " 13. And when the devil had tried every temptation, he departed from him for a while.

10: Ps. 90, 11.—12: Deut. 6, 16.

man's eternal salvation without his free consent." (CCG. 65.) Because they do not feel the assaults of the devil, many people do not believe that what the Church says about these evil spirits is true. But it is not surprising that they are not troubled by the devil to whom they have given themselves, because they do not have any piety, charity or any virtue worthy of a Christian. Instead, those who have con-

II

JESUS AT NAZARETH

14. And Jesus returned in the power of the Spirit into Galilee; and the fame of him went out through the whole country. 15. And he taught in their synagogues, and was honored by all.

16. And he came to Nazareth, where he had been brought up; and according to his custom, he entered the synagogue on the Sabbath and stood up to read. 17. And the volume of Isaias the prophet was handed to him. And after he opened the volume, he found the place where

14: Matt. 4, 12; Mark 1, 14; John 4, 45.—
16-30: Matt. 13, 54-58; Mark 6, 1-6.

secrated themselves to God and try to lead a good life worthy of a celestial life, these, more than anyone else, are tempted and tormented by Satan. (CR. 4, 411.) Satan can be overcome, but not with laziness, with sleep, with wine, or with revelry and lust; but rather, as Jesus Christ did, with prayer, with fasting, with work, with watchings, with abstinence, with continency and chastity. (CR. 4, 415.) "Watch and pray lest you fall into temptation." Thus did the Divine Master teach.

it was written, 18. "The Spirit of the Lord is upon me because he has anointed me; to bring good news to the poor he has sent me, to proclaim to the captives release, and sight to the blind; to set at liberty the oppressed, to proclaim the acceptable year of the Lord, and the day of recompense."

20. And closing the volume, he gave it back to the attendant and sat down. And the eyes of all in the synagogue were gazing on him. 21. But he began to say to them, "Today this Scripture has been fulfilled in your hearing." 22. And all bore him witness, and marvelled at the words of grace that came from his mouth. And they said, "Is not this Joseph's son?"

23. And he said to them, "You will surely quote me this proverb, 'Physician, cure thyself! Whatever things we have

18: Isa. 61, 1f.

18-20. This passage from Isaias refers precisely to the Messiah, that is, to Jesus Christ. *Anointed* means consecrated and sent to announce the good tidings, that is, the Gospel.

heard of as done in Capharnaum, do here also in thy own country!" 24. But he said, "Amen I say to you, no prophet is acceptable in his own country. 25. In truth I say to you, there were many widows in Israel in the days of Elias, when heaven was shut up for three years and six months, and a great famine came over all the land; 26. and to none of them was Elias sent, but rather to a widowed woman in Sarepta of Sidon. 27. And there were many lepers in Israel in the time of Eliseus the prophet; and not one of them was cleansed, but only Naaman the Syrian."

28. And all in the synagogue, as they heard these things, were filled with wrath. 29. And they rose up and put him forth out of the town, and led him to the brow of the hill, on which their town was built, that they might throw him down headlong. 30. But he, passing through their midst, went his way.

31. And he went down to Capharnaum, a town of Galilee. And there he

26: 3 Kgs. 17, 9.—27: 4 Kgs. 5, 14.—31-37: Matt. 4, 13; 7, 28f; Mark 1, 21-28.

was teaching them on the Sabbath 32. And they were astonished at his teaching, for his word was with authority.

THE CURE OF A DEMONIAC

33. Now in the synagogue there was a man possessed by an unclean devil, and he cried out with a loud voice, 34. saying, "Let us alone! What have we to do with thee, Jesus of Nazareth? Hast thou come to destroy us? I know thee, who thou art, the Holy One of God." 35. And Jesus rebuked him, saying, "Hold thy peace, and go out of him." And when the devil had thrown him down into the midst, he went out of him, without harming him at all. 36. And amazement came upon all, and they discussed it with one another, saying, "What is this word? For with authority and power he commands the unclean spirits, and they come out." 37. And rumor concerning him went forth into every place of the region roundabout.

PETER'S MOTHER-IN-LAW

38. But he rose from the synagogue and entered Simon's house. Now Simon's mother-in-law was suffering from a great fever, and they besought him for her. 39. And standing over her he rebuked the fever, and it left her; and she rose at once and began to wait on them.

OTHER MIRACLES

40. Now when the sun was setting, all who had persons sick with various diseases brought them to him. And he laid his hands upon each of them and cured them. 41. And devils also came forth from many, crying out and saying, "Thou art the Son of God." And he rebuked them, and did not permit them to speak, because they knew that he was the Christ.

42. Now when it was day, he went out and departed into a desert place. And the crowds were seeking after him,

38-41 Matt. 8, 14-16; Mark 1, 29-34.—42f: Mark 1. 35-38.

and they came to him, and tried to detain him, that he might not depart from them. 43. But he said to them, "To the other towns also I must proclaim the kingdom of God, for this is why I have been sent." 44. And he was preaching in the synagogues of Galilee.

CHAPTER 5

THE FIRST DISCIPLES CALLED

1. Now it came to pass, while the crowds were pressing upon him to hear the word of God, that he was standing by Lake Genesareth. 2. And he saw two boats moored by the lake, but the fishermen had left them and were washing their nets. 3. And getting into one of the boats, the one that was Simon's, he asked him to put out a little from the land. And sitting down, he began to teach the crowds from the boat. 4. But

1-11: Matt. 4, 18-22; Mark 1, 16-20.

44. *Galilee*: Some say Galilee, some say Judea; in fact, it is the same thing, because the whole of Israel is referred to in this passage beginning from Galilee. (Hubby and Lagrange.)



when he had ceased speaking, he said to Simon, "Put out into the deep, and lower your nets for a catch."

5. And Simon answered and said to him "Master, the whole night through we have toiled and have taken nothing; but at thy word I will lower the net."

And when they had done so, they enclosed a great number of fishes, but their net was breaking. 7. And they beckoned to their comrades in the other boat to come and help them. And they

came and filled both the boats, so that they began to sink.

8. But when Simon Peter saw this, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord." 9. For he and all who were with him were amazed at the catch of fish they had made; 10. and so were also James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid; henceforth thou shalt catch men." 11. And when they had brought their boats to land, they left all and followed him.

A LEPER

12. And it came to pass, while he was in one of the towns, that, behold, there was a man full of leprosy. And when he saw Jesus he fell on his face and besought him, saying, "Lord, if thou wilt, thou canst make me clean."

12-14: Matt. 8, 2-4; Mark 1, 40-44.

5, 12-13. *If Thou wilt, Thou canst make me clean:* He was asking to be cured. "May we also ask for temporal goods through prayer? Yes, however, these must always be in conformity with the will of God; that is, provided

13. And stretching forth his hand he touched him, saying, "I will; be thou made clean." And immediately the leprosy left him. 14. And he charged him to tell no man, but, "Go, show thyself to the priest, and offer the gift for thy purification, as Moses commanded, for a witness to them."

15. But so much the more the tidings spread concerning him, and great crowds gathered together to hear him and to be cured of their sicknesses. 16. But he himself was in retirement in the desert, and in prayer.

17. And it came to pass on one of the days, that he sat teaching. And there were Pharisees and teachers of the Law sitting by, who had come out of every village of Galilee and Judea and out of

14: Lev. 14, 2-32.—17-26: Matt. 9, 1-8; Mark 2, 1-12.

they are not an impediment to our gaining eternal life." (CCG. 310.) In fact, Jesus Himself makes us ask for our daily bread in the "Our Father" (Matt. 6: 11), but first He makes us ask that God's Name be sanctified, that His kingdom come and that His Will be done on earth as it is in Heaven. (Matt. 6: 9. 10.)

Jerusalem. And the power of the Lord was present to heal them.

A PARALYTIC AT CAPHARNAUM

18. And behold, some men were carrying upon a pallet a man who was paralyzed, and they were trying to bring him in and to lay him before him.

19. And as they found no way of bringing him in, because of the crowd, they went up onto the roof and lowered him through the tiles, with his pallet, into the midst before Jesus. 20. And seeing their faith, he said, "Man, thy sins are forgiven thee."

21. And the Scribes and Pharisees began to argue, saying, "Who is this man who speaks blasphemies? Who can forgive sins, but God only?" 22. But Jesus, knowing their thoughts, answered and said to them, "Why are you arguing in your hearts? 23. Which is easier, to say, 'Thy sins are forgiven thee,' or to say, 'Arise and walk'? 24. But that you may know that the Son of Man has power on earth to forgive sins" — he said to the paralytic — "I say to thee, arise, take up thy pallet and go to thy house."

25. And immediately he arose before them, took up what he had been lying on, and went away to his house, glorifying God. 26. And astonishment seized upon them all, and they glorified God and were filled with fear, saying, "We have seen wonderful things today."

THE CALL OF LEVI

27. And after this he went forth; and he saw a publican, named Levi, sitting in the taxcollector's place, and he said to him, "Follow me." 28. And leaving all things, he arose and followed him. 29. And Levi gave a great feast for him at his house; and there was a great gathering of publicans and of others, who were at the table with them. 30. And the Pharisees and their Scribes were grumbling, saying to his disciples, "Why do you eat and drink with publicans and sinners?" 31. And Jesus answered and said to them, "It is not the healthy who need a physician, but they who are sick. 32. I have not come to call the just, but sinners, to repentance."

27-38 Matt. 9, 9-17; Mark 2, 14-22.

THE QUESTION OF FASTING

33. Now they said to him, "Why do the disciples of John fast often and make supplications, and likewise those of the Pharisees, whereas thy disciples eat and drink?" 34. He said to them, "Can you make the wedding guests fast as long as the bridegroom is with them? 35. But the days will come — and when the bridegroom shall be taken away from them, then they will fast in those days."

36. And he spoke a parable also to them, "No one puts a patch from a new garment on an old garment; else not only does he tear the new one, but the patch from the new garment does not match the old. 37. And no one pours new wine into old wine-skins; else the new wine will burst the skins, and will be spilt itself; and the skins ruined. 38. But new wine must be put into fresh skins, and both are saved. 39. And no man after drinking old wine immediately desires new; for he says, 'The old is better.'"

CHAPTER 6

THE DISCIPLES PLUCK GRAIN
ON THE SABBATH.

1. Now it came to pass on the second first Sabbath, that he was going through standing grain, and his disciples were plucking and eating the ears of grain, rubbing them with their hands. 2. But some of the Pharisees said to them, "Why are you doing what is not lawful on the Sabbath?" 3. And Jesus answered and said to them, "Have you not, then, read what David did when he and those with him were hungry? 4. how he entered the house of God, and took, ate, and gave to those who were with him, the loaves of proposition, which no one may lawfully eat except the priests?" 5. And he said to them, "The Son of Man is Lord even of the Sabbath."

A MAN WITH A WITHERED HAND

6. And it came to pass on another Sabbath, that he entered the Synagogue

1-5: Matt. 12, 1-8; Mark 2, 23-28.—4: 1 Kgs. 21, 6.—6-11: Matt. 12, 9-14; Mark 3, 1-6.

and taught. And a man was there and his right hand was withered. 7. And the Scribes and the Pharisees were watching whether he cured on the Sabbath, that they might find how to accuse him. 8. But he knew their thoughts, and he said to the man with the withered hand, "Arise and stand forth in the midst." And he arose and stood forth. 9. But Jesus said to them, "I ask you, is it lawful on the Sabbath to do good, or to do evil? to save a life, or to destroy it?" 10. And having looked around upon them all, he said to the man, "Stretch forth thy hand." And he stretched it forth, and his hand was restored. 11. But they were filled with fury, and began to discuss among themselves what they should do to Jesus.

THE CHOICE OF THE TWELVE

12. Now it came to pass in those days, that he went out to the mountain to pray, and continued all night in prayer to God. 13. And when day broke,

12-16: 10, 1-4; Mark 3, 13-19.

6, 12. *He continued all night in prayer to God:* Observe how much Jesus used to pray es-

he summoned his disciples; and from these he chose twelve (whom he also named apostles): 14. Simon, whom he named Peter, and his brother Andrew; James and John; Philip and Bartholomew; 15. Matthew and Thomas; James the son of Alpheus, and Simon called the Zealot; 16. Jude the brother of James, and Judas Iscariot, who turned traitor.

III

THE SERMON ON THE MOUNT: THE SCENE

17. And coming down with them, he took his stand on a level stretch, with a crowd of his disciples, and a great

pecially in the most important circumstances! Pray, in imitation of your Savior. "What is prayer? Prayer is a pious elevation of the mind to God, to know Him, to adore Him, to thank Him and to ask Him for the things we need. How many kinds of prayer are there? Two: mental and vocal. Mental prayer is that prayer in which we speak to God with our mind and heart; it is vocal prayer when we speak to God with our lips, but accompany them with our heart and mind." He who prays will be saved; he who does not pray will be damned. (St. Alphonsus, "The Great Means of Prayer".) He

multitude of people from all Judea and Jerusalem, and the sea coast of Tyre and Sidon, 18. who came to listen to him and to be healed of their diseases. And those who were troubled with unclean spirits were cured. 19. And all the crowd were trying to touch him, for power went forth from him and healed all.

THE BEATITUDES AND WOES

20. And he lifted up his eyes to his disciples, and said, "Blessed are you poor, for yours is the kingdom of God. 21. Blessed are you who hunger now,

20-23: Matt. 5, 2-12.

who prays little, obtains little; he who prays much, obtains much; he who prays very much, becomes a saint. "Prayer is the guardian of virtue, the bridle of vice, the defender of peace, the keeper of conjugal fidelity, fertility for the cultivators, the advocate of the guilty, the consolation of the afflicted, the joy of the pious, the comfort of those who weep, the hope of the dying. Oh! In all of man's life there is no treasure comparable to prayer." (St. Ephrem, TCA. 3, p. 186.)

20-22. "St. Luke's four beatitudes enclose the eight given by St. Matthew. St. Luke has reduced all to the four cardinal virtues." (St. Am-

for you shall be satisfied. Blessed are you who weep now, for you shall laugh. 22. Blessed shall you be when men hate you, and when they shut you out, and reproach you, and reject your name as evil, because of the Son of Man. 23. Rejoice on that day and exult, for behold

brose.) "What are the principal moral virtues? The principal moral virtues are: religion, which makes us render to God the cult due to Him, and the four cardinal virtues: prudence, justice, fortitude and temperance, which make us live honestly." St. Ambrose explains that in the first beatitude the virtue of temperance is taught, in the second justice, in the third prudence and in the fourth fortitude. "Prudence is the virtue which directs the acts to their right end, and makes us discern and use good means; justice makes us give each his due; fortitude makes us face without rashness and without timidity, any difficulty or danger, even death, for the service of God and the good of our neighbor; temperance restrains our passions and desires, especially the sensual, and moderates the use of sensible goods." The Two Evangelists place poverty before all the other beatitudes; in fact, "it is the first and the mother of virtues, because he who despises earthly goods will merit those of Heaven, and if he desires to obtain the glory of the kingdom of Heaven he must necessarily free himself of the love of the world." (St. Cyril, Bellino 3, 529.)

your reward is great in heaven. For in the selfsame manner their fathers used to treat the prophets. 24. But woe to you rich! for you are now having your comfort. 25. Woe to you who are filled! for you shall hunger. Woe to you who laugh now! for you shall mourn and weep. 26. Woe to you when all men speak well of you! In the selfsame manner their fathers used to treat the prophets.

24. Amos 6, 1; Eccclus. 31, 8.—25: Isa. 65, 13f.

24. *Woe to you rich...*: The rich referred to here are those who are misers and desirous of wealth; who strive to acquire riches either through lawful or unlawful means as though all their happiness and last end consisted in that (CAL. Luke 6: 24.) "What does the tenth Commandment forbid us: Thou shalt not covet thy neighbor's goods? It forbids us an unbridled greediness without consideration for the rights and goods of our neighbor." And what does it command us to do? It commands us to be just and moderate in our desire to improve our condition and to patiently suffer poverty and other miseries permitted by God for our merit because "we must arrive in the kingdom of God by way of great tribulations". "An abundance of riches is the source of guilty seductions but also of many virtuous inspirations. Although

 THE RULES OF CHARITY

27. "But I say to you who are listening: Love your enemies, do good to those who hate you. 28. Bless those who curse you, pray for those who calumniate you. 29. And to him who strikes thee on the one cheek, offer the other also; and from him who takes away thy cloak, do not withhold thy tunic either. 30. Give to everyone who asks of thee, and from him who takes away thy goods, ask no return. 31. And even as you wish men to do to you, so also do you to them. 32. And if you love those

27: Matt. 5, 44.—29f: Matt. 5, 39-42.—29: 1 Cor. 6, 7.—31: Tob. 4, 16; Matt. 7, 12.—32: Matt. 5, 46.

virtue does not seek wealth and the alms of the poor is more pleasing to God than the liberality of the rich, nevertheless, it is not those who have wealth, but those who do not make good use of it, that are punished by the divine judgment." (St. Ambrose, Bellino 3, 533.)

31. *As you wish men to do to you...*: "It is not necessary to have many discourses nor laws," says St. John Chrysostom, "let your will be your law. Do you want the others to do good to you? Do good to others. Do you want to obtain mercy? Be merciful to your neighbor.

who love you, what merit have you? For even sinners love those who love them. 33. And if you do good to those who do good to you, what merit have you? For even sinners do that. 34. And if you lend to those from whom you hope to receive in return, what merit have you? For even sinners lend to sinners that they may get back as much in return. 35. But love your enemies; and do good, and lend, not hoping for any return, and your reward shall be great, and you shall be children of the Most High, for he is kind towards the ungrateful and evil. 36. Be merciful, therefore, even as your Father is merciful.

37. "Do not judge, and you shall not be judged; do not condemn, and you shall not be condemned. Forgive, and

34: Deut. 15, 8; Matt. 5, 42.—37f: Matt. 7, 1f.

Do you like to be loved? Love. Do you like to be praised? Praise. Be your own judge and lawgiver. Do not do to the others what you do not like to have done to you. Do you dislike insults? Do not permit yourself to insult your neighbor. Do you not suffer to be deceived? Do not deceive others." (TCA. 2, p. 180.)

you shall be forgiven; 38. give, and it shall be given to you; good measure, pressed down, shaken together, running over, shall they pour into your lap. For with what measure you measure, it shall be measured to you."

SELF-EXAMINATION

39. And he spoke a parable also to them, "Can a blind man guide a blind man? Will not both fall into a pit? 40. No disciple is above his teacher, but when perfected, everyone will be like his teacher. 41. But why dost thou see the speck in thy brother's eye, and yet dost not consider the beam in thy own eye? 42. And how canst thou say to

38. Mark 4, 24.—40: Matt. 10, 24; John 13, 16.—41f: Matt. 7, 3-5.

40. If the teachers are blind and their disciples are similar to them, imagine the conclusion! . . . One must be in the light in order to lead others: in fact, in order to lead nations or masses of Catholics, it is necessary to walk in the light of faith, and not become blind, by denying obedience to the teaching of him who has been selected to teach the Faith, and lead others who are blind, to end up by falling into the precipice. Recent history has given us terrible lessons.

thy brother, 'Brother, let me cast out the speck from thy eye,' while thou thyself dost not see the beam in thy own eye? Thou hypocrite, first cast out the beam from thy own eye, and then thou wilt see clearly to cast out the speck from thy brother's eye.

43. "For there is no good tree that bears bad fruit, nor is there a bad tree that bears good fruit. 44. For every tree is known by its fruit. For from thorns men do not gather figs, neither from a bramble do they harvest grapes. 45. The good man from the good treasure of his heart brings forth that which is good, and the evil man from the evil treasure brings forth that which is evil. For out of the abundance of the heart the mouth speaks.

CONCLUSION OF THE SERMON

46. "But why do you call me, 'Lord, Lord,' and not practise the things that I say? 47. Everyone who comes to me and hears my words and acts upon them, I will show you what he is like: 48. he is like a man building a house, who dug

43-45: Matt. 7, 16-18.—46: Matt. 7, 21; Rom. 2, 13; Jas. 1, 22.—47-49: Matt. 7, 24-27

deep and laid a foundation upon rock And when a flood came, the stream broke against that house and could not shake it; because it was founded on rock 49. But he who has heard my words and has not acted upon them is like a man who built his house upon the ground without a foundation; against which the stream broke and straightway it fell in, and great was the wreck of that house "

CHAPTER 7

THE CENTURION'S SERVANT

1. When he had finished all his discourse in the hearing of the people, he entered Capharnaum 2. Now a servant of a certain centurion, to whom he was dear, was sick to the point of death. 3. And the centurion, hearing of Jesus, sent to him elders of the Jews, beseeching him to come and save his servant. 4. And when they came to Jesus, they entreated him earnestly, saying to him, "He is worthy that thou shouldst do this for him, 5. for he loves our nation and himself has built us our synagogue."

6. So Jesus went with them. And when he was now not far from the house, the centurion sent friends to say to him, "Lord, do not trouble thyself, for I am not worthy that thou shouldst come under my roof; 7. this is why I did not think myself worthy to come to thee. But say the word, and my servant will be healed. 8. For I too am a man subject to authority, and have soldiers subject to me; and I say to one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does it."

9. Now when Jesus heard this, he marvelled, and turning to the crowd that followed him, said, "Amen I say to you, not even in Israel have I found such great faith." 10. And when the messengers returned to the house, they found the servant in good health who had been ill.

THE WIDOW'S SON

11. And it came to pass soon afterwards, that he went to a town called Naim; and his disciples and a large

7, 11. *Naim*, is in Galilee.

crowd went with him. 12. And as he drew near the gate of the town, behold, a dead man was being carried out, the only son of his mother, and she was a widow; and a large gathering from the town was with her. 13. And the Lord, seeing her, had compassion on her, and said to her, "Do not weep." 14. And he went up and touched the stretcher; and the bearers stood still. And he said, "Young man, I say to thee, arise." 15. And he who was dead, sat up, and began to speak. And he gave him to his mother.

16. But fear seized upon all, and they began to glorify God, saying, "A great prophet has risen among us," and "God has visited his people." 17. And this report concerning him went forth throughout the whole of Judea, and all the country roundabout.

THE BAPTIST'S DEPUTATION

18. And John's disciples brought him word of all these things. 19. And John summoned two of his disciples and sent them to the Lord, saying, "Art thou he

16: 24, 19; John 4, 19.—18-35: Matt. 11, 2, 19

who is to come, or shall we look for another?"

20. And when the men had come to him, they said, "John the Baptist has sent us to thee, saying, 'Art thou he who is to come, or shall we look for another?'" 21. In that very hour he cured many of diseases, afflictions and evil spirits, and to many who were blind he granted sight. 22. And he answered and said to them, "Go and report to John what you have heard and seen: the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise, the poor have the gospel preached to them. 23. And blessed is he who is not scandalized in me"

CHRIST'S WITNESS
CONCERNING JOHN

24. Then, as the messengers of John left, he began to say to the crowds concerning John, "What did you go out to the desert to see? A reed shaken by the wind? 25. But what did you go out to see? A man clothed in soft garments? Behold, those who wear fine clothes

and live in luxury are in the houses of kings. 26. But what did you go out to see? A prophet? Yes, I tell you, and more than a prophet. 27. This is he of whom it is written, 'Behold, I send my messenger before thy face, who shall make ready thy way before thee.' 28. I say to you, among those born of women there is not a greater prophet than John the Baptist; yet the least in the kingdom of God is greater than he."

29. And when they had heard him, all the people and the publicans justified God, having been baptized with the baptism of John. 30. But the Pharisees and the lawyers, not having been baptized by him, brought to naught God's purpose concerning themselves.

THE STUBBORN CHILDREN

31. "To what then shall I liken the men of this generation? And what are they like? 32. They are like children sitting in the market place, calling to one another and saying, 'We have piped to you, and you have not danced; we have sung dirges, and you have not

27: Mal. 3, 1; Isa. 40, 3.

wept.' 33. For John the Baptist came neither eating bread nor drinking wine and you say, 'He has a devil.' 34. The Son of Man came eating and drinking, and you say, 'Behold a man who is a glutton, and a wine-drinker, a friend of publicans and sinners!' 35. And wisdom is justified by all her children."

THE PENITENT WOMAN

36. Now one of the Pharisees asked him to dine with him; so he went into the house of the Pharisee and reclined at table. 37 And behold, a woman in

33: Matt. 3, 4; Mark 1, 6.—37-39: Matt. 26, 6-13; Mark 14, 3-9; John 12, 1-8

35. *And wisdom is justified by all her children:* That is, those with a good will recognized the designs of the mercy of God, Who, through the works of the Baptist and of Jesus, called them to His kingdom and they answered, thus acknowledging God.

36. *And reclined at table:* In those days, people did not sit at table as we do, but reclined on what might be called a couch placed around the table with their feet away from it. This explains why Magdalene was able to do all that she did to Jesus.



the town who was a sinner, upon learning that he was at table in the Pharisee's house, brought an alabaster jar of ointment; 38. and standing behind him at his feet, she began to bathe his feet with her tears, and wiped them with

the hair of her head, and kissed his feet, and anointed them with ointment.

39. Now when the Pharisee, who had invited him, saw it, he said to himself, "This man, were he a prophet, would surely know who and what manner of woman this is who is touching him, for she is a sinner."

40. And Jesus answered and said to him, "Simon, I have something to say to thee." And he said, "Master, speak."

41. "A certain money-lender had two debtors; the one owed five hundred denarii, the other fifty. 42. As they had no means of paying, he forgave them both. Which of them, therefore, will love him more?" 43. Simon answered and said, "He, I suppose, to whom he forgave more." And he said to him, "Thou hast judged rightly." 44. And turning to the woman, he said to Simon, "Dost thou see this woman? I came into thy house; thou gavest me no water for my feet; but she has bathed my feet with tears, and has wiped them with her hair. 45. Thou gavest me no kiss; but

41. One owed five hundred denarii, the other fifty are \$85.00 and \$8.50 respectively.

she, from the moment she entered, has not ceased to kiss my feet. 46. Thou didst not anoint my head with oil; but she has anointed my feet with anointment. 47. Wherefore I say to thee, her sins, many as they are, shall be forgiven her, because she has loved much. But he to whom little is forgiven, loves little." 48. And he said to her, "Thy sins are forgiven." 49. And they who were at table with him began to say within themselves, "Who is this man, who even forgives sins?" 50. But he said to the woman, "Thy faith has saved thee; go in peace."

48: Matt. 9, 2.

48. *Thy sins are forgiven:* How consoling are the Savior's words. He, the God of peace, does not perturb the repentant heart. From the various acts of this sinful woman who, according to common opinion is Mary Magdalene, is seen how sincere and vehement is her sorrow for her sins. "How many kinds of contrition are there? There are two kinds: perfect contrition and imperfect contrition. What is imperfect contrition? Imperfect contrition is when we feel sorry for our sins because they are hateful in themselves or because we fear God's punishment. Imperfect contrition is sometimes called attrition." Imperfect contrition, with-

CHAPTER 8

THE MINISTERING WOMEN

1. And it came to pass afterwards, that he was journeying through towns and villages, preaching and proclaiming the good news of the kingdom of God. And with him were the Twelve, 2. and certain women who had been cured of evil spirits and infirmities: Mary, who is called Magdalene, from whom seven

2: Mark 15, 40; 16, 9.

out confession does not obtain forgiveness of sins, but it disposes one to it (Mark 1675, 4), as happened to the prodigal son when he said: "How many hired men in my father's house have bread in abundance while I am perishing here with hunger!" (Luke 15: 17.) And perhaps it is similar to the sorrow of this Pharisee to whom Jesus said: "He to whom little is forgiven, loves little." "What is perfect contrition? Perfect contrition is when we are sorry for our sins because sin offends God, Whom we love above all things for His own sake. There can be three degrees of perfect contrition, that is: 1. it can obtain the remission of mortal sin and of the eternal punishment: this is the principal effect; 2. it can obtain the remission of all the temporal punishment; 3. it can remove entirely the remains of sin (Mark

devils had gone out, 3. and Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others, who used to provide for them out of their means.

PARABLE OF THE SOWER

4. Now when a very great crowd was gathering together and men from every town were resorting to him, he said in a parable: 5. "The sower went out to sow his seed. And as he sowed, some seed fell by the wayside and was trod-

4-8: Matt. 13, 2-9; Mark 4, 1-9.

1674, 3), that is, the evil dispositions or habits produced by the preceding sinful acts. This happened to the sinful woman whose sorrow was so intense and perfect that it cancelled the sins, the eternal and temporal punishment, and the evil habits produced in her by the many sins committed (cfr. St. Thomas, 3, q. 86, a 5, ad 1). From then on, that ardent soul was always very dear to Jesus Christ and elevated herself to sublime sanctity. "O man," said St. Peter Chrysologus, "beware not to despair! If you have sinned, you have but to make reparation to a very merciful Creditor, Do you want forgiveness? Love! Charity covers a multitude of sins. Among all the precepts of God, the first place is reserved for love." (CCG. T.D. 456.)

den under foot, and the birds of the air ate it up. 6. And other seed fell upon the rock, and as soon as it had sprung up it withered away, because it had no moisture. 7. And other seed fell among thorns, and the thorns sprang up with it and choked it. 8. And other seed fell upon good ground, and sprang up and yielded fruit a hundredfold." As he said these things he cried out, "He who has ears to hear, let him hear!"

9. But his disciples then began to ask him what this parable meant. 10. He said to them, "To you it is given to know the mystery of the kingdom of God, but to the rest in parables, that 'Seeing they may not see, and hearing they may not understand.'

11. "Now the parable is this: the seed is the word of God. 12. And those by the wayside are they who have heard; then the devil comes and takes away the word from their heart, that they may not believe and be saved. 13. Now those upon the rock are they who, when they have heard, receive the word with joy;

9-15: Matt. 13, 10-23; Mark 4, 10-20.—10: Isa. 6, 9f; John 12, 40; Acts 28, 26; Rom. 11, 8.

and these have no root, but believe for a while, and in time of temptation fall away. 14. And that which fell among the thorns, these are they who have heard, and as they go their way are choked by the cares and riches and pleasures of life, and their fruit does not ripen. 15. But that upon good ground, these are they who, with a right and good heart, having heard the word, hold it fast, and bear fruit in patience.

PURPOSE OF THIS TEACHING

16. "Now no one, when he has lighted a lamp, covers it with a vessel, or puts it under a couch, but he puts it upon a lamp-stand, that they who enter may see the light. 17. For there is nothing hidden that will not be made manifest; nor anything concealed that will not be known and come to light. 18. Take heed, therefore, how you hear; for to him who has shall be given; and from him who does not have, even what he thinks he has shall be taken away."

16-18: Matt. 5, 15; Mark 4, 21-25.—17: Matt. 10, 26.—18: Matt. 13, 12.

14. *The Holy Gospel.*

JESUS AND HIS BRETHREN

19. Now his mother and brethren came to him; and they could not get to him because of the crowd. 20. And it was told him, "Thy mother and thy brethren are standing outside, wishing to see thee." 21. But he answered and said to them, "My mother and my brethren are they who hear the word of God, and act upon it."

THE STORM ON THE LAKE

22. Now it came to pass on one of those days, that he and his disciples got into a boat, and he said to them, "Let us cross over to the other side of the lake." And they put out to sea. 23. But as they were sailing, he fell asleep. And a squall swept down upon the lake, and they were filling and were in peril. 24. So they came and woke him, saying, "Master, we are perishing." Then he arose and rebuked the wind and the raging of the water, and they ceased, and there came a calm. 25. And he said

19-21: Matt. 12, 46-50; Mark 3, 31-35.—
22-25: Matt. 8, 23-27; Mark 4, 35-40.

. 8, 19. *Brethren* of Jesus are His cousins and are so called according to Jewish custom.

to them, "Where is your faith?" But they were afraid, and marvelled, saying to one another, "Who, then, is this, that he commands even the winds and the sea, and they obey him?"

EXPULSION OF THE DEVILS IN GERASA

26. And they sailed to the country of the Gerasenes, which is opposite Galilee. 27. Now when he landed, there met him a certain man who for a long time was possessed by a devil, and wore no clothes, and lived in the tombs, not in a house. 28. And when he saw Jesus, he fell down before him, and crying out with a loud voice said, "What have I to do with thee, Jesus, Son of the most high God? I pray thee, do not torment me." 29. For he was charging the unclean spirit to go forth from the man. For many times it had laid hold of him; and he was bound with chains and fetters, and kept under guard, but he would break the bonds asunder, and be driven by the devil into the deserts.

30. And Jesus asked him, saying, "What is thy name?" And he said, "Legion," because many devils had entered

into him. 31. And they entreated him not to command them to depart into the abyss.

32. Now a herd of many swine was there, feeding on the mountain-side. And they kept entreating him to give them leave to enter into them. And he gave them leave. 33. And the devils came out from the man and entered into the swine; and the herd rushed down the cliff into the lake and were drowned.

34. And when the swineherds saw what had happened, they fled and reported it in the town and in the country, 35. and people came out to see what had happened. And they came to Jesus, and found the man from whom the devils had gone out sitting at his feet, clothed and in his right mind, and they were afraid. 36. And those also who had seen it reported to them how he had been saved from Legion. 37. And all the people of the Gerasene district besought him to depart from them; for they were seized with great fear.

And he got into a boat and went back. 38. But the man from whom the devils had gone out prayed him that

he might remain with him. But Jesus sent him away, saying., 39. "Return to thy house, and tell all that God has done for thee." And he departed, publishing throughout the whole town all that Jesus had done for him.

**THE DAUGHTER OF JAIRUS;
THE WOMAN WITH A HEMORRHAGE**

40. Now it came to pass when Jesus had returned, that the crowd welcomed him, for they were all waiting for him. 41. And behold, there came a man named Jairus, and he was a ruler of the synagogue; and falling at the feet of Jesus, he entreated him to come to his house, 42. for he had an only daughter about twelve years of age, and she was dying.

And it happened as he went that he was pressed upon by the crowds. 43. And a certain woman who for twelve years had had a hemorrhage, and had spent all her means on physicians, but could not be cured by anyone, 44. came up behind him and touched the tassel of his cloak; and at once her hemorrhage ceased.

45. And Jesus said, "Who touched me?" But as all were denying it, Peter, and those who were with him, said, "Master, the crowds throng and press upon thee, and dost thou say, 'Who touched me?'" 46. But Jesus said, "Someone touched me; for I perceived that power had gone forth from me." 47. But the woman, seeing that she had not escaped notice, came up trembling, and falling down at his feet, declared in the presence of all the people why she had touched him, and how she had been healed instantly. 48. And he said to her, "Daughter, thy faith has saved thee; go in peace."

49. While he was yet speaking, there came one from the house of the ruler of the synagogue, saying to him, "Thy daughter is dead; do not trouble him." 50. But Jesus on hearing this word answered the father of the girl, "Do not be afraid; only have faith and she shall be saved."

51. And when he came to the house, he allowed no one to enter with him, except Peter and James and John, and the girl's father and mother. 52. And all were weeping and mourning for her.

But he said, "Do not weep; she is asleep, not dead." 53. And they laughed him to scorn, knowing that she was dead. 54. But he, taking her by the hand, cried out, saying, "Girl, arise!" 55. And her spirit returned, and she rose up immediately. And he directed that something be given her to eat. 56. And her parents were amazed, but he charged them to tell no one what had happened.

CHAPTER 9

THE MISSION OF THE APOSTLES

1. Then having summoned the twelve apostles, he gave them power and authority over all the devils, and to cure diseases. 2. And he sent them forth to preach the kingdom of God, and to heal the sick. 3. And he said to them, "Take nothing for your journey, neither staff, nor wallet, nor bread, nor money; neither have two tunics. 4. And whatever house you enter, stay there, and do not leave the place. 5. And whoever does not receive you — go forth from that town, and shake off even the dust

1: Matt. 10, 1; Mark 3, 13.—3-5: Matt. 10, 9-14; Mark 6, 8-11.—5: Acts 13, 51.

from your feet for a witness against them." 6. And going forth, they went about from village to village, preaching the gospel and working cures everywhere.

7. Now Herod the tetrarch heard of all that was being done by him, and was much perplexed, because it was said 8. by some, "John has risen from the dead"; and by some, "Elias has appeared"; and by others, "One of the prophets of old has risen again." 9. But Herod said, "John I beheaded; but who is this about whom I hear such things?" And he endeavored to see him.

10. And the apostles on their return reported to him all that they had done. And taking them with him, he withdrew apart to a desert place, which belongs to Bethsaida. 11. But the crowds on learning it followed him. And he welcomed them, and spoke to them of the kingdom of God, and those in need of cure he healed.

JESUS FEEDS FIVE THOUSAND

12. Now the day began to decline;

7-9: Matt. 4, 1f; Mark 6, 14-16.—10-17: Matt. 14, 13-21; Mark 6, 30-44; John 6, 1-13.

and the Twelve came up and said to him, "Send the crowds away, so that they may go into the villages and farms roundabout and find lodging and provisions, for we are in a desert place here."

13. But he said to them, "You yourselves give them some food." And they said, "We have not more than five loaves and two fishes. unless we are to go and buy food for all this crowd." 14. For there were about five thousand men present.

Then he said to his disciples, "Make them recline in groups of fifties." 15. And they did so, and made them all recline. 16. And he took the five loaves and the two fishes, and looking up to heaven. blessed them and broke the loaves. and gave them to his disciples to set before the crowds. 17. And all ate and were satisfied; and what was left over to them was gathered up, twelve baskets of fragments.

IV

PETER'S CONFESSION;

PASSION AND RESURRECTION FORETOLD

18. And it came to pass as he was

18-20: Matt. 16. 13-16: Mark 8. 27-29.

praying in private, that his disciples also were with him, and he asked them, saying, "Who do the crowds say that I am?" 19. And they answered and said, "John the Baptist; and others, Elias; and others, that one of the ancient prophets has risen again."

20. And he said to them, "But who do you say that I am?" Simon Peter answered and said, "The Christ of God." 21. But he strictly charged them, and commanded them not to tell this to anyone, 22. saying, "The Son of Man must suffer many things, and be rejected by the elders and chief priests and Scribes, and be put to death, and on the third day rise again."

THE DOCTRINE OF THE CROSS

23. And he said to all, "If anyone wishes to come after me, let him deny himself and take up his cross daily, and follow me. 24. For he who would save his life will lose it; but he who loses his life for my sake will save it. 25. For what does it profit a man, if he gain the whole world, but ruin or lose

22-27: Matt. 16, 21-28; Mark 8, 31-39.
23. Matt. 10, 38.

himself? 26. For whoever is ashamed of me and my words, of him will the Son of Man be ashamed when he comes in his glory and that of the Father and of the holy angels. 27. But I say to you truly, there are some of those standing here who will not taste death, till they have seen the kingdom of God."

JESUS TRANSFIGURED

28. Now it came to pass about eight days after these words, that he took Peter, James and John and went up the mountain to pray. 29. And as he prayed, the appearance of his countenance was changed, and his raiment became a radiant white. 30. And behold, two men were talking with him. And these were Moses and Elias, 31. who, appearing in glory, spoke of his death, which he was about to fulfill in Jerusalem.

32. Now Peter and his companions were heavy with sleep. But when they were fully awake, they saw his glory and

28-36: Matt. 17, 1-8; Mark 9, 2-8.

9, 28-36. (Matt. 17: 1-13; Mark 9: 1-12). According to tradition, the mountain of the Transfiguration is Mount Thabor in Galilee.

the two men who were standing with him. 33. And it came to pass as they were parting from him, that Peter said to Jesus, "Master, it is good for us to be here. And let us set up three tents, one for thee, and one for Moses, and one for Elias," not knowing what he said. 34. But as he was speaking thus, there came a cloud and overshadowed them; and they were afraid as they entered the cloud. 35. And there came a voice out of the cloud, saying, "This is my beloved Son; hear him." 36. And after the voice had passed, Jesus was found alone. And they kept silence and told no one at that time any of these things that they had seen.

A POSSESSED BOY

37. Now it came to pass on the following day, when they came down from the mountain, that a large crowd met him. 38. And behold, a man from the crowd cried out, saying, "Master, I pray

35: 2 Pet. 1. 17.—37-43: Matt. 17, 14-18; Mark 9, 14-27.

34. A *cloud* overshadowed all, even the three Apostles, but only Jesus, Moses and Elias entered into the cloud.

thee to look at my son, for he is my only child; 39. and behold, a spirit seizes him and he suddenly cries out; and it throws him down and convulses him so that he foams, and bruising him sorely, it scarcely leaves him. 40. And I prayed thy disciples to cast it out, but they could not."

41. But Jesus answered and said, "(O) unbelieving and perverse generation, how long shall I be with you and put up with you? Bring thy son here to me." 42. And as he was yet coming near, the devil cast him down and threw him into convulsions. 43. But Jesus rebuked the unclean spirit and healed the boy, and restored him to his father. 44. And all were astounded at the majesty of God.

THE SECOND PREDICTION OF THE PASSION

But while all marvelled at all the things that he was doing, he said to his disciples, "Store up these words in your minds: the Son of Man is to be

44f. Matt. 17, 21f; Mark 9, 30f.

44. *Store up these words in your minds...*: These words can have two meanings, depending upon whether they refer to the words which

betrayed into the hands of men." 45. But they did not understand this saying, and it was hidden from them, that they might not perceive it; and they were afraid to ask him about this saying.

AGAINST AMBITION AND ENVY

46. Now a discussion arose among them, which of them was the greatest. 47. But Jesus, knowing the reasoning of their heart, took a little child and set him at his side, 48. and said to them, "Whoever receives this little child for my sake, receives him who sent me. For he who is the least among you, he is the greatest."

46-48: Matt. 18, 1-5; Mark 9, 33-36.

precede this phrase or to those which follow. In the case of the former, the words signify: Notwithstanding everyone's surprise because of My prodigies, do not abandon yourselves to enthusiasm, but remember that in a little while I will suffer and die; in the case of the second, instead: Remember everyone's wonder and My prodigies, because this will sustain you when, in a little while, you will see Me humiliated and condemned.

48. *He who is the least among you. . .*: How beautiful and how consoling this truth is, and how greatly it merits to be meditated! If, to

49. But John answered and said, "Master, we saw a man casting out devils in thy name, and we forbade him, because he does not follow with us." 50. And Jesus said to him, "Do not forbid him; for he who is not against you is for you."

THE UNFRIENDLY SAMARITANS

50. Now it came to pass, when the days had come for him to be taken up, that he steadfastly set his face to go to Jerusalem, 52. and sent messengers before him. And they went and entered a Samaritan town to make ready for him; 53. and they did not receive him, because his face was set for Jerusalem. 54. But when his disciples James and John saw this, they said, "Lord, wilt thou

49f: Mark 9, 37-40.

be great in Heaven it were necessary to be great on earth, very few would attain Heaven; whereas, it is necessary to become little, and this is possible to all. Do not permit yourself to become too proud, but learn from the Divine Master the means to become great in eternity. Just as he who humiliates himself shall be exalted, so he who becomes little will become great.

that we bid fire come down from heaven and consume them?"

55. But he turned and rebuked them, saying, "You do not know of what manner of spirit you are; 56. for the Son of Man did not come to destroy men's lives, but to save them." And they went to another village.

SACRIFICE TO FOLLOW CHRIST

57. And it came to pass as they went on their journey, that a man said to him, "I will follow thee wherever thou goest." 58. And Jesus said to him, "The foxes have dens, and the birds of the air have nests, but the Son of Man has nowhere to lay his head."

59. And he said to another, "Follow me." But he said, "Lord, let me first go and bury my father." 60. But Jesus said to him, "Let the dead bury their dead, but do thou go and proclaim the king-

56: John 3, 17.—57-60: Matt. 8, 19-22.

55-56. The following words: "You do not know of what manner of spirit you are; for the Son of Man did not come to destroy men's lives, but to save them" are missing in the best Greek MSS and some Latin MSS.

dom of God." 61. And another said, "I will follow thee, Lord, but let me first bid farewell to those at home." 62. Jesus said to him, "No one, having put his hand to the plow and looking back, is fit for the kingdom of God."

CHAPTER 10

THE SEVENTY-TWO DISCIPLES

1. Now after this the Lord appointed seventy-two others, and sent them forth two by two before him into every town and place where he himself was about to come. 2. And he said to them, "The harvest indeed is great, but the laborers are few. Pray therefore the Lord of the harvest to send forth laborers into his harvest."

3. "Go. Behold, I send you forth as lambs in the midst of wolves. 4. Carry neither purse, nor wallet, nor sandals, and greet no one on the way. 5. What-

2: Matt. 9, 37f.—3: Matt. 10, 16.—4-11: 9, 1-5; 4 Kgs. 4, 29.

10, 4. *Greet no one on the way*: According to Oriental etiquette, a greeting lasted about two hours. Jesus therefore warns the Apostles not to lose time in similar greetings.

ever house you enter, first say, 'Peace to this house!' 6. And if a son of peace be there, your peace will rest upon him; but if not, it will return to you. 7. And remain in the same house, eating and drinking what they have; for the laborer deserves his wages. Do not go from house to house. 8. And whatever town you enter, and they receive you, eat what is set before you, 9. and cure the sick who are there, and say to them, 'The kingdom of God is at hand for you.' 10. But whatever town you enter, and they do not receive you — go out into its streets and say, 11. 'Even the dust from your town that cleaves to us we shake off against you; yet know this, that the kingdom of God is at hand.' 12. I say to you, that it will be more tolerable for Sodom in that day than for that town.

THE IMPENITENT TOWNS

13. "Woe to thee, Corozain! woe to

7: Deut. 24, 14; Matt. 10, 10; 1 Tim. 5, 18.—11: Acts 13, 51.—13-15: Matt. 11, 21-23.

6. *Son of peace*, that is, worthy of peace, not quarrelsome, but a lover of peace.

thee, Bethsaida! For if in Tyre and Sidon had been worked the miracles that have been worked in you, they would have repented long ago, sitting in sackcloth and ashes. 14. But it will be more tolerable for Tyre and Sidon at the judgment than for you. 15. And thou, Capharnaum, shalt thou be exalted to heaven? Thou shalt be thrust down to hell.

16. "He who hears you, hears me; and he who rejects you, rejects me; and he who rejects me, rejects him who sent me."

RETURN OF THE DISCIPLES

17. Now the seventy-two returned with joy, saying, "Lord, even the devils are subject to us in thy name." 18. But he said to them, "I was watching Satan fall as lightning from heaven. 19. Behold, I have given you power to tread upon serpents and scorpions, and over all the might of the enemy; and nothing shall hurt you. 20. But do not rejoice in this, that the spirits are subject to you; rejoice rather in this, that your names are written in heaven."

16: Matt. 10, 40; John 13, 20.

JESUS DRAWS MEN GENTLY TO HIMSELF

21. In that very hour he rejoiced in the Holy Spirit and said, "I praise thee, Father, Lord of heaven and earth, that thou didst hide these things from the wise and prudent, and didst reveal them to little ones. Yes, Father, for such was thy good pleasure. 22. All things have been delivered to me by my Father; and no one knows who the Son is except the Father, and who the Father is except the Son, and him to whom the Son chooses to reveal him."

23. And turning to his disciples he said, "Blessed are the eyes that see what you see! 24. For I say to you, many prophets and kings have desired to see what you see, and they have not seen it; and to hear what you hear, and they have not heard it."

THE GREAT COMMANDMENT:

THE GOOD SAMARITAN

25. And behold, a certain lawyer got up to test him, saying, "Master, what must I do to gain eternal life?" 26. But

21f: Matt. 11, 25-27.—23f: Matt. 13, 16f.—
25-28: Matt. 22, 34-39; Mark 12, 28-34.



The Good Samaritan

he said to him, "What is written in the Law? How dost thou read?" 27. He answered and said, "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength, and with thy whole mind; And thy neighbor as thyself." 28. And he said to him, "Thou hast answered rightly; do this and thou shalt live." 29. But he, wishing to justify himself, said to Jesus, "And who is my neighbor?"

30. Jesus answered, "A certain man was going down from Jerusalem to Jericho, and he fell in with robbers, who after stripping him and beating him went their way, leaving him half-dead. 31. But, as it happened, a certain priest was going down the same way, and when he saw him, he passed by. 32. And likewise a Levite also, when he was near the place and saw him, passed by. 33. But a certain Samaritan as he journeyed came upon him, and seeing him, was

27: Deut. 6, 5; Lev. 19, 18.

30. Even today the road leading from Jerusalem to Jericho is infested with Arabian robbers.

moved with compassion. 34. And he went up to him and bound up his wounds, pouring on oil and wine. And setting him on his own beast, he brought him to an inn and took care of him. 35. And the next day he took out two denarii and gave them to the innkeeper and said, 'Take care of him; and whatever more thou spendest, I, on my way back, will repay thee.'

36. "Which of these three, in thy opinion, proved himself neighbor to him

34. The action of the Good Samaritan represents the work of Jesus Our Savior. The man who fell among the robbers is Adam and the human race; the thieves are the devils who made Adam and all men fall into sin; stripped them of their supernatural goods, left them wounded and half dead also in nature. In fact, by himself man could no longer rise and return to God. By means of the Sacraments that confer grace, Jesus, the Good Samaritan, makes men enter the Church and then has them cured at His expense, having paid for all on the Cross. (cfr. CAL. Luke 10: 34.) "Who gave the Sacraments the virtue of conferring grace? Jesus, the God-Man, gave the Sacraments the virtue to confer the grace which He Himself merited for us with His Passion and Death." "In bandaging the wounds of that man, the Samaritan portrays the repression of sins; the

who fell among the robbers?" 37. And he said, "He who took pity on him." And Jesus said to him, "Go and do thou also in like manner."

MARTHA AND MARY

38. Now it came to pass as they were on their journey, that he had entered

oil represents the sweet consolation of hope given by divine mercy which obtains for us the benefit of reconciliation; the wine represents the exhortation to a fervent life in the Holy Spirit". (St. Augustine, Bellino 4, 828.)

37. *Jesus said to him: "Go and do thou in like manner."* "He is a Christian," said St. Augustine, "who is merciful to all, who does not become angry for an injury, who gives aid to the poor, who suffers with the afflicted, who participates in the sorrows of others as though they were his own, who does not shut his door on the unhappy, who does not insult anyone, who serves God day and night, who continuously meditates the divine law, who is poor in the eyes of the world but rich in the eyes of God. He is a Christian whose soul is simple and upright, whose conscience is faithful and pure, whose spirit reposes in God and places all hopes in Jesus Christ. In fine, he is a Christian who prefers the goods of Heaven to those of the earth and despises the world to unite himself totally to God." (TCA. 1, p. 337.)



a certain village; and a woman named Martha welcomed him to her house. 39. And she had a sister called Mary, who also seated herself at the Lord's feet, and listened to his word. 40. But Martha was busy about much serving. And she

came up and said, "Lord, is it no concern of thine that my sister has left me to serve alone? Tell her therefore to help me."

41. But the Lord answered and said to her, "Martha, Martha, thou art anxious and troubled about many things; 42. and yet only one thing is needful. Mary has chosen the best part, and it will not be taken away from her."

CHAPTER 11

LESSONS ON PRAYER

1. And it came to pass as he was praying in a certain place, that when he ceased, one of his disciples said to him, "Lord, teach us to pray, even as John also taught his disciples." 2. And he said to them, "When you pray, say: 'Father, hallowed be thy name. Thy

2-4: Matt. 6, 9-13.

11, 1. *Teach us to pray...*: How many, nowadays, do not know how to pray! or think it a waste of time! Jesus, the Master of the world, teaches quite differently! He who has learned to pray well has also learned to live well. Prayer is the great means which God has placed in the hands of man in his weakness.

kingdom come! 3. Give us this day our daily bread, 4. And forgive us our sins, for we also forgive everyone who is indebted to us. And lead us not into temptation.' ”

5. And he said to them, “Which of you shall have a friend and shall go to him in the middle of the night and say to him, ‘Friend, lend me three loaves, 6. for a friend of mine has just come to me from a journey, and I have nothing to set before him’; 7. and he from within should answer and say, ‘Do not disturb me; the door is now shut, and my children and I are in bed; I cannot get up and give to thee’?

8. “I say to you, although he will not get up and give to him because he is his friend, yet because of his persistence he will get up and give him all he needs. 9. And I say to you, ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you. 10. For everyone who asks receives; and he who seeks finds; and to him who knocks it shall be opened.

9-13: Matt. 7, 7-11; Mark 11, 24; John 14, 13; Jas. 1, 5.

11. But if one of you asks his father for a loaf, will he hand him a stone? or for a fish, will he for a fish hand him a serpent? 12. or if he asks for an egg, will he hand him a scorpion? 13. Therefore, if you, evil as you are, know how to give good gifts to your children, how much more will your heavenly Father give the Good Spirit to those who ask him!"

BLASPHEMY OF THE PHARISEES

14. And he was casting out a devil, and the same was dumb; and when he had cast out the devil, the dumb man spoke. And the crowds marvelled. 15. But some of them said, "By Beelzebub, the prince of devils, he casts out devils." 16. And others, to test him, demanded from him a sign from heaven.

14f: Matt. 9, 32-34; 12, 22-24; Mark 3, 22.

14. *A devil and the same was dumb:* It is particularly the impure devil, nevertheless, the devil renders more or less mute all those whom he can dominate, by not letting them pray. Instead, he who prays breaks the chain of the devil and God grants him mercy.

17. But he, seeing their thoughts, said to them: "Every kingdom divided against itself is brought to desolation, and house will fall upon house. 18. If, then, Satan also is divided against himself, how shall his kingdom stand? Because you say that I cast out devils by Beelzebub. 19. Now if I cast out devils by Beelzebub, by whom do your children cast them out? Therefore they shall be your judges. 20. But if I cast out devils by the finger of God, then the kingdom of God has come upon you. 21. When the strong man, fully armed, guards his courtyard, his property is undisturbed. 22. But if a stronger than he attacks and overcomes him, he will take away all his weapons that he relied

17-22: Matt. 12, 25-29; Mark 3, 23-27.

17. *Divided kingdom* is that of the devil and of error: for example, the Protestants are divided into more than two hundred sects; the Catholic Church, instead, is only one from one end of the world to the other: the rites, which are only external, vary, but the truths to be believed are the same for all.

20. *The finger of God* means the power of God.

21. *A stronger than he* is Jesus Christ.

upon, and will divide his spoils. 23. He who is not with me is against me; and he who does not gather with me scatters.

24. "When the unclean spirit has gone out of a man, he roams through waterless places in search of rest; and finding none, he says, 'I will return to my house which I left.' 25. And when he has come to it he finds the place swept. 26. Then he goes and takes seven other spirits more evil than himself, and they enter in and dwell there; and the last state of that man becomes worse than the first."

THE PRAISE OF MARY

27. Now it came to pass as he was saying these things, that a certain woman from the crowd lifted up her voice and said to him, "Blessed is the womb that bore thee, and the breasts that nurs-

24. *I will return to my house:* See what a liar the devil is! He calls his house the soul he has stolen from God, while instead the soul belongs to God Who created it. He who has made a good confession, let him fear lest he fall again, hence let him avoid the former evil occasions and let him pray.

27. *Blessed is the womb that bore thee...* : Yes, because the great things announced to Mary

ed thee." 28. But he said, "Rather, blessed are they who hear the word of God and keep it."

THE SIGN OF JONAS

29. And as the crowds were gathering together, he began to say, "This generation is an evil generation: it demands a sign, and no sign shall be given it but the sign of Jonas. 30. For even as Jonas was a sign to the Ninevites so will also the Son of Man be to this generation. 31. The queen of the South will rise up in the judgment with the men of this generation and will condemn them; for she came from the ends of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here. 32. The men of Nineve will rise up in the judgment with this generation and will condemn it; for they repented at

29-32: Matt. 12, 38-42; Mark 8, 11f.—31: 3 Kgs. 10, 1.—32: Jonas 3, 5.

by the Angel were verified in her, and from now on all generations will call her blessed. But blessed, also, is the soul who loves Mary, gives herself to her and lives in her Heart, as Jesus did.

the preaching of Jonas, and behold, a greater than Jonas is here.

A LESSON FROM A LAMP

33. "No one lights a lamp and puts it in a cellar or even under the measure, but upon the lamp-stand, that they who enter in may see the light. 34. The lamp of thy body is thy eye. If thy eye be sound, thy whole body will be full of light. But if it be evil, thy body also will be full of darkness. 35. Take care, therefore, that the light that is in thee is not darkness. 36. If, then, thy whole body is full of light, having no part in darkness, it will all be illumined, as when a bright lamp illumines thee."

DENUNCIATION OF THE PHARISEES

37. Now after he had spoken, a Pharisee asked him to dine with him. And he went in and reclined at table. 38. But the Pharisee began to ponder and ask himself why he had not washed before dinner.

39. But the Lord said to him, "Now

33: Matt. 5, 15; Mark 4, 21.—34f: Matt. 6, 22f.—39: Matt. 23, 25.

you Pharisees clean the outside of the cup and the dish, but within you are full of robbery and wickedness. 40. Foolish ones! did not he who made the outside make the inside too? 41. Nevertheless, give that which remains as alms; and behold, all things are clean to you.

42. "But woe to you Pharisees! because you pay tithes on mint and rue and every herb, and disregard justice and the love of God. But these things you ought to have done, while not leaving the others undone. 43. Woe to you Pharisees! because you love the front seats in the synagogues and greetings in the market place. 44. Woe to you! because you are like hidden tombs, over which men walk unaware."

43: 20, 46; Matt. 23, 6; Mark 12, 38.

41. *Give that which remains as alms*, not only the superfluous, as appears to be implied here. In fact, even the pagan gives the superfluous, the Christian must go beyond this. The Baptist said: He who has two tunics let him give one to him who has none. This however, does not justify communism: which falls in the extreme opposite and wants all, even to the point of abolishing private property with violence. Between egotism which wants every-

DENUNCIATION OF THE LAWYERS

45. But one of the lawyers, answering, said to him, "Master, in saying these things, thou insultest us also." 46. But he said, "Woe to you lawyers also! because you load men with oppressive burdens and you yourselves with one of your fingers do not touch the burdens. 47. Woe to you! for you build the tombs of the prophets, whereas your fathers killed them. 48. So then you are witnesses and approve the deeds of your fathers, for they indeed killed them, and you build their tombs. 49. For this reason also the wisdom of God has said, 'I will send them prophets and apostles; and some of them they will put to death and persecute, 50. that the blood of all the prophets that has been shed from the foundation of the world may be re-

46: Matt. 23, 4.—49-51: Matt. 23, 34-36.

thing, and spoliation which wants that all be given to others, there is the happy medium of listening to Jesus Christ and His Church, who have spoken clearly about this point many times both to the private rich and the nations favored by nature and fortune, as also to the workers.

quired of this generation, 51. from the blood of Abel unto the blood of Zacharias, who was slain between the altar and the temple.' Yes, I say to you, it shall be required of this generation. 52. Woe to you lawyers! because you have taken away the key of knowledge; you have not entered yourselves and those who were entering you have hindered."

53. After he had said these things to them, the Pharisees and the lawyers began to press him hard and to provoke him to speak on many things, 54. setting traps for him and plotting to seize upon something out of his mouth, that they might accuse him.

CHAPTER 12

THE LEAVEN OF THE PHARISEES

1. Now when immense crowds had gathered together, so that they were treading on one another, he began to say

51: Gen. 4, 8; 2 Par. 24, 20-22.—12, 1: Matt. 16, 6; Mark 8, 15.

52. *You have taken away the key of knowledge*, that is, you have reserved for yourselves, as a monopoly, the interpretation of the Sacred

to his disciples, "Beware of the leaven of the Pharisees, which is hypocrisy. 2. But there is nothing concealed that will not be disclosed, and nothing hidden that will not be made known. 3. For what you have said in darkness will be said in the light; and what you have whispered in the inner chambers will be preached on the housetops.

ENCOURAGEMENT IN PERSECUTION

4. "But I say to you, my friends: Do not be afraid of those who kill the body and after that have nothing more that they can do. 5. But I will show you whom you shall be afraid of; be afraid of him who, after he has killed, has power to cast into hell. 6. Yes, I say to you: be afraid of him. Are not five sparrows sold for two farthings? And yet not one of them is forgotten before God. 7. Yes, the very hairs of your head are all num-

2-9: Matt. 10, 26-33; Mark 4, 22.

Scriptures, of the law of the Prophets, but you did not understand them and you have impeded from understanding even those who wanted to understand by coming to me, because you have dissuaded them. (Valensin and Huby.)

bered. Therefore do not be afraid, you are of more value than many sparrows.

8. "And I say to you, everyone who acknowledges me before men, him will the Son of Man also acknowledge before the angels of God. 9. But whoever disowns me before men will be disowned before the angels of God. 10. And everyone who speaks a word against the Son of Man, it shall be forgiven him; but to him who blasphemes against the Holy Spirit, it will not be forgiven.

11. "And when they bring you before the synagogues and the magistrates and the authorities, do not be anxious how or wherewith you shall defend yourselves, or what you shall say, 12. for the Holy Spirit will teach you in that very hour what you ought to say."

A WARNING AGAINST AVARICE

13. Now one out of the crowd said to him, "Master, tell my brother to divide the inheritance with me." 14. But he said to him, "Man, who has appoint-

8: Mark 8, 38; 2 Tim. 2, 12.—10: Matt. 12, 31f; Mark 3, 28f.

ed me a judge or arbitrator over you?" 15. And he said to them, "Take heed and guard yourselves from all covetousness, for a man's life does not consist in the abundance of his possessions."

16. But he spoke a parable to them, saying, "The land of a certain rich man brought forth abundant crops. 17. And he began to take thought within himself, saying, 'What shall I do for I have no room to store my crops?' 18. And he said, 'I will do this: I will pull down my barns and build larger ones, and there I will store up all my grain and my goods. 19. And I will say to my soul, Soul, thou hast many good things laid up for many years; take thy ease, eat, drink,

19: Eccclus. 11, 19.

12, 19. *I will say to my soul...*: "O rich man, it is true that your granary is filled to overflowing, but who can guarantee you many years of life?" (St. Cyril.) *Take thy ease, eat, drink*, that is, indulge in sumptuous banquets. (St. Athanasius.) "O rich man, are you so forgetful of the goods of your soul that you nourish it with the food of your body?" (St. Basil, *Bellino* 4, 882.) "What is man? Man is a reasonable creature composed of body and soul. What care must we have of the soul?

be merry.' 20. But God said to him, 'Thou fool, this night do they demand thy soul of thee; and the things that thou hast provided, whose will they be?'

We must have the greatest care of our soul, because only by saving our soul will we be eternally happy." "It certainly does not pay to immerse oneself in pleasures, fatten the body and weaken the soul, impose upon it a heavy burden, wrap it in darkness and cover it with a thick veil. When man lives in pleasure, the soul, which should have been the queen, becomes the slave: and the body, which should have obeyed, dominates and commands. Nourishment is necessary for the body, but not pleasures which are harmful to the body as well as to the soul." (St. John Chrysostom, *Bellino* 4, 882.)

20. *This night...*: "What awaits us at the end of our life? Pains, and the decay of death, and the particular judgment. And what happens to the soul after the particular judgment? After the particular judgment, the soul will go at once either to her reward in Heaven or to her punishment in Purgatory or Hell." Thus the parable of the rich man and Lazarus assures us. (Luke 16: 22.) Life is short: let us prepare for ourselves a glorious resurrection to Heaven which will be life without end. St. Gregory compares human life to navigation. He who travels by sea, whether he is sitting, standing or lying down, does not cease to travel because he is carried by the ship. Such is our life:

21. So is he who lays up treasure for himself, and is not rich as regards God."

TRUST IN GOD

22. But he said to his disciples, "Therefore I say to you, do not be anxious for your life, what you shall eat;

22-31: Matt. 6, 25-33.—22: Ps. 54, 23; 1 Pet. 5, 7.

whether we are sleeping or awake, speaking or silent, resting in our bed or traveling, we do not cease to draw closer, every day, every instant, to the end where death and then the future resurrection await us. (TCA. 2, 524.) Hence, as long as we have time, let us store treasures for Heaven, where we will have a permanent home for eternity.

21. *So is he...*: "He who desires to be rich according to God, had better not amass treasures for himself, but distribute that which he possesses to the poor." (St. Bede). In fact, "why amass riches of which one does not make use? Can we consider as our property what we cannot take with us? Only virtue will accompany us when we leave this life; only mercy will follow us and after death, lead us to the eternal tabernacles." (St. Ambrose, Bellino 4, 884.)

22. *Do not be anxious...*: This does not mean: "Do not work," but: "Do not let yourself be absorbed by the things of the earth". In fact, one may dedicate himself to his work without preoccupation and agitation of spirit.

nor yet for your body, what you shall put on. 23. The life is a greater thing than the food, and the body than the clothing. 24. Consider the ravens: they neither sow nor reap, they have neither storeroom nor barn; yet God feeds them. Of how much more value are you than they! 25. But which of you by being anxious about it can add to his stature a single cubit? 26. Therefore if you are not able to do even a very little thing, why are you anxious concerning the rest?

27. "Consider how the lilies grow; they neither toil nor spin, yet I say to

(St. John Chrysostom, Bellino 4, 886.) "Does God take care of the things created? Yes, God takes care of all the things He creates, and He conserves and directs them all toward their own end with wisdom, goodness and infinite justice." The tract from the verse 22-23 confirms this truth in a marvelous way. "With a hint in reference to food and clothing, Our Lord willed to produce in the spirit of His disciples a lively and firm faith in Divine Providence; and with the example of the birds, which are of little value, He serves Himself of the same comparison, in order to inspire in us a firm and unshaken faith in God." (St. Cyril.) Let us form the habit to do what we can and must do, with the right intention; but then

you that not even Solomon in all his glory was arrayed like one of these. 28. But if God so clothes the grass which flourishes in the field today but tomorrow is thrown into the oven, how much more you, O you of little faith!

29. "And as for you, do not seek what you shall eat, or what you shall drink; and do not exalt yourselves 30. (for after all these things the nations of the world seek); but your Father knows that you need these things. 31. But seek the kingdom of God, and all these things shall be given you besides.

let us confide in Divine Providence and we will experiment whether or not it is true that Providence exists and takes care of us. (TCA. 3, p. 302.)

31. *Seek the kingdom of God, and...*: In fact, Jesus taught: When you pray, say: "Our Father Who art in Heaven, hallowed be Thy Name; Thy kingdom come; Thy will be done on earth as it is in Heaven": and only after this does He tell us to ask for that which regards earthly life. "What, therefore, are the things we must ask for from God? We must ask for God's glory, and eternal life for ourselves, and then also for temporal graces as Jesus taught us in the Our Father." The Catholic's soul must tend toward sanctity, that is, to always live more perfectly and according to

32. "Do not be afraid, little flock, for it has pleased your Father to give you the kingdom. 33. Sell what you have and give alms. Make for yourselves purses that do not grow old, a treasure unfailing in heaven, where neither thief draws near nor moth destroys. 34. For where your treasure is, there also will your heart be.

THE WATCHFUL SERVANTS

35. "Let your loins be girt about and your lamps burning, 36. and you yourselves like men waiting for their master's return from the wedding; so that when

33 Matt. 6, 20; 19, 21.—36-38: Mark 13, 34f.

the Commandments of God and the duties of one's state in life, as promised in Baptism. We were not given life in order to commit sin, but to sanctify and save ourselves. Too many forget this fundamental duty of Christian life! Hence, when they pray, if they do pray, they ask for temporal goods or only turn towards God when they are afflicted, ill or in similar situations. Prayer, then, is almost always directed to ask for graces which are not for our sanctification, while the will of God is that we become saints. (1 Thess. 4: 3.) Such a manner of praying is very imperfect and not in conformity to the teachings of the Divine

he comes and knocks, they may straightway open to him. 37. Blessed are those servants whom the master, on his return, shall find watching. Amen I say to you, he will gird himself, and will make them recline at table, and will come and serve them. 38. And if he comes in the second watch, and if in the third, and finds them so, blessed are those servants!

39. "But of this be assured, that if the householder had known at what

39: Matt. 24, 43.

Master nor of the Church, because it asks for that which is secondary and neglects that which is fundamental in Christian life. Furthermore, we must convince ourselves that God does not remove the cross, that is, the pains of life, because it is upon this that He redeemed us and it is still upon it, that is, through suffering, that He detaches us from this world and prepares us Heaven. (Imitation of Christ, book 2: 12.) Revive your faith in this divine promise and do not be afraid to ask, especially to the Most Sacred Heart of Jesus, for the sanctification of your soul: and God will keep His promise to give, in addition, even the necessary temporal things.

38. *In the second, and if in the third watch, that is, between 6 and 9 p.m., or between 9 p.m. and 12.*

hour the thief was coming, he would certainly have watched, and not have let his house be broken into. 40. You also must be ready, because at an hour that you do not expect, the Son of Man is coming."

41. And Peter said to him, "Lord, dost thou speak this parable for us or for all alike?"

EXHORTATION TO VIGILANCE

42. And the Lord said, "Who, dost thou think, is the faithful and prudent steward whom the master will set over his household to give them their ration of grain in due time? 43. Blessed is that servant whom his master, when he comes, shall find so doing. 44. Truly I say to you, he will set him over all his goods. 45. But if that servant says to himself, 'My master delays his coming, and begins to beat the menservants and the maids, and to eat and drink, and to get drunk, 46. the master of that servant will come on a day he does not expect, and in an hour he does not know, and will cut him asunder and

40: Apoc. 16, 15. 42-46 Matt. 24, 45-51.

make him share the lot of the unfaithful. 47. But that servant who knew his master's will, and did not make ready for him and did not act according to his will, will be beaten with many stripes. 48. Whereas he who did not know it, but did things deserving of stripes, will be beaten with few. But of everyone to whom much has been given, much will be required; and of him to whom they have entrusted much, they will demand the more.

THE NECESSITY OF STRUGGLE

49. "I have come to cast fire upon the earth, and what will I but that it be kindled? 50. But I have a baptism to be baptized with; and how distressed I am until it is accomplished! 51. Do you think that I came to give peace upon the earth? No, I tell you, but division. 52. For henceforth in one house five will be divided, three against two, and two against three. 53. They will be divided, father against son and son against his father; mother against daugh-

ter and daughter against the mother; mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law."

TIME FOR RECONCILIATION

54. And he said also to the crowds, "When you see a cloud rising in the west, you say at once, 'A shower is coming,' and so it comes to pass. 55. And when you see the south wind blow, you say, 'There will be a scorching heat,' and so it comes to pass. 56. You hypocrites! you know how to judge the face of the sky and of the earth; but how is it that you do not judge this time? 57. But why even of yourselves do you not judge what is right?"

58. "And when thou art going with thy opponent to the ruler, take pains to be quit of him on the way; lest he deliver thee to the judge, and the judge to the officer, and the officer cast thee into prison. 59. I say to thee, thou wilt not come out from it until thou hast paid the very last mite."

CHAPTER 13

THE NECESSITY OF REPENTANCE

1. Now there came at that very time some who brought him word about the Galileans, whose blood Pilate had mingled with their sacrifices.

2. And he answered and said to them, "Do you think that these Galileans were worse sinners than all the other Galileans, because they have suffered such things? 3. I tell you, no; but unless you repent, you will all perish in the same manner. 4. Or those eighteen upon whom the tower of Siloe fell and killed them; do you think that they were more guilty than all the other dwellers in Jerusalem? 5. I tell you, no; but unless you repent, you will all perish in the same manner."

A BARREN FIG TREE

6. And he spoke this parable. "A certain man had a fig tree planted in his vineyard; and he came seeking fruit thereon, and found none. 7. And he said

13, 3. *In the same manner*, that is, miserably.

to the vine-dresser, 'Behold, for three years now I have come seeking fruit on this fig tree, and I find none. Cut it down, therefore; why does it still encumber the ground?' 8. But he answered him and said, 'Sir, let it alone this year too, till I dig around it and manure it. 9. Perhaps it may bear fruit; but if not, then afterwards thou shalt cut it down.' "

A STOOPED WOMAN

10. Now he was teaching in one of their synagogues on the Sabbath. 11. And behold, there was a woman who for eighteen years had had a sickness caused by a spirit; and she was bent over and utterly unable to look upwards. 12. When Jesus saw her, he called her to him and said to her, "Woman, thou art delivered from thy infirmity." 13. And he laid his hands upon her, and instantly she was made straight, and glorified God.

14. But the ruler of the synagogue, indignant that Jesus had cured on the Sabbath, addressed the crowd, saying, "There are six days in which one ought to work; on these therefore come and be cured, and not on the Sabbath."

15. But the Lord answered him and said, "Hypocrites! does not each one of you on the Sabbath loose his ox or ass from the manger, and lead it forth to water? 16. And this woman, daughter of Abraham as she is, whom Satan has bound, lo, for eighteen years, ought not she to be loosed from this bond on the Sabbath?"

17. And as he said these things, all his adversaries were put to shame; and the entire crowd rejoiced at all the glorious things that were done by him.

THE MUSTARD SEED

18. He said therefore, "What is the kingdom of God like, and to what shall I liken it? 19. It is like a grain of mustard seed, which a man took and cast into his own garden; and it grew and became a large tree, and the birds of the air dwelt in its branches."

THE LEAVEN

20. And again he said, "To what shall I liken the kingdom of God? 21. It

18f: Matt. 13, 31f; Mark 4, 30-32.—20f: Matt. 13, 33.

is like leaven, which a woman took and buried in three measures of flour, until all of it was leavened."

THE NARROW GATE

22. And he passed on through towns and villages, teaching and making his way towards Jerusalem. 23. But someone said to him, "Lord, are only a few to be saved?"

But he said to them, 24. "Strive to enter by the narrow gate; for many, I tell you, will seek to enter and will not be able. 25. But when the master of the house has entered and shut the door, you will begin to stand outside and knock at the door, saying, 'Lord, open for us!' And he shall say to you in answer, 'I do not know where you are from.' 26. Then you shall begin to say 'We ate and drank in thy presence, and thou didst teach in our streets.' 27. And he shall say to you, 'I do not know

24 Matt 7, 13.—25 Matt. 25, 10-12.—
27 Ps 6, 9, Matt. 7, 23; 25, 41.

23. Instead of worrying whether we are numbered among the predestined, let us live well. God does not send to Hell anyone who is really good.

where you are from. Depart from me, all you workers of iniquity.' 28. There will be the weeping, and the gnashing of teeth, when you shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but you yourselves cast forth outside. 29. And they will come from the east and from the west, from the north and from the south, and will feast in the kingdom of God. 30. And behold, there are those last who will be first, and there are those first who will be last."

JESUS AND HEROD

31. On that same day certain Pharisees came up, saying to him, "Depart and be on thy way, for Herod wants to kill thee." 32. And he said to them, "Go and say to that fox, 'Behold, I cast out devils and perform cures today and tomorrow, and the third day I am to end my course. 33. Nevertheless, I must go my way today and tomorrow and the next day, for it cannot be that a prophet perish outside Jerusalem.'

30: Matt. 19, 30; 20, 16; Mark 10, 31.

34. "Jerusalem, Jerusalem, thou who killest the prophets, and stonest those who are sent to thee! How often would I have gathered thy children together, as a hen gathers her young under her wings, but thou wouldst not! 35. Behold, your house is left to you. And I say to you, you shall not see me until the time comes when you shall say, 'Blessed is he who comes in the name of the Lord!'"

34f. Matt. 23, 37-39.

34. *How often would I have...*: "Does God give everyone the graces necessary to obtain eternal life? Yes, God, Who desires everyone to be saved, grants everyone the graces necessary to gain eternal life; but in order to obtain eternal happiness, when man reaches the use of reason he must voluntarily cooperate with the help which he receives from the grace of God, Who anticipates his good works by inspiring them and assists him by helping him to accomplish them." (cfr. CCG. 303.) "Grace," said St. Augustine, "is given us, as much as we want, and it is grace itself which begins the good in us; when we begin to will, grace begins to accomplish what it started in us. It anticipates us, in order to cure us, it accompanies us in order to conserve spiritual health in us, it anticipates us to call us, it follows us to glorify us; it anticipates us so that we may live piously; it accompanies us to make us live

CHAPTER 14

A MAN WITH DROPSY

1. And it came to pass, when he entered the house of one of the rulers of the Pharisees on the Sabbath to take food, that they watched him. 2. And behold, there was a certain man before him who had the dropsy. 3. And Jesus asked the lawyers and Pharisees, saying, "Is it lawful to cure on the Sabbath?"

eternally with God." It is a great evil to waste or resist grace. Let us not imitate blind Jerusalem in disregarding grace, so that Jesus will not have to weep over our ruin and we will not merit the same reproof. (TCA. 2, p. 221.) There is nothing more dangerous for a people than to refuse Jesus Christ, that is, His doctrine, His Commandments, His graces. The Jews and others have made the sad experience. Let the modern generations learn!

14, 3. *Is it lawful to cure on the Sabbath?* Since the Sabbath of the Old Law was substituted by Sunday, the question may be asked in this way: Is it lawful or not to cure on Sunday? Yes, because it is not a servile work, but one of charity. In fact: "what does the third Commandment forbid us: Remember thou keep holy the Sabbath Day? It forbids us servile work, that is, manual labor. Are all servile works

4. But they remained silent. And he took and healed him and let him go. 5. Then addressing them, he said, "Which of you shall have an ass or an ox fall into a pit, and will not immediately draw him up on the Sabbath?" 6. And they could give him no answer to these things.

forbidden on holy days? No, only the servile works which are not necessary for our own need and the service of God, and not justified by piety or by some other grave motive. And what does the third Commandment order us? It commands us to worship God on Sunday and holy days of obligation by assisting at the Holy Sacrifice of the Mass." Without this day of prayer and rest, our soul, occupied with the cares and temporal interests, would soon forget about her last end; and instead of being purified, our heart would degrade itself, and we would become similar to the pagans. . . . During the week we live away from each other; we see very little of one another, on Sunday we find ourselves all united, as in the family, in Church before the Celestial Father, in order to receive His blessings. . . . On this day the faithful gather around their spiritual father and listen to his advices. (TCA. 1, 499.) Blessed be the family that sanctifies the Sabbath! Happy is the Parish where the Sabbath is not abused and neglected.

THE LAST SEAT

7. But he also spoke a parable to those invited, observing how they were choosing the first places at table, and he said to them, 8. "When thou art invited to a wedding feast, do not recline in the first place, lest perhaps one more distinguished than thou have been invited by him, 9. and he who invited thee and him come and say to thee, 'Make room for this man'; and then thou begin with shame to take the last place. 10. But when thou art invited, go and recline in the last place; that when he who invited thee comes in, he may say to thee, 'Friend, go up higher!' Then thou wilt be honored in the presence of all who are at table with thee. 11. For everyone who exalts himself shall be humbled, and he who humbles himself shall be exalted."

POOR GUESTS

12. But he also said to him who had invited him, "When thou givest a dinner or a supper, do not invite thy

10: Prov. 25, 6f.—11: 18, 14; Matt. 23, 12.

friends, or thy brethren, or thy relatives, or thy rich neighbors, lest perhaps they also invite thee in return, and a recompense be made to thee. 13. But when thou givest a feast, invite the poor, the crippled, the lame, the blind; 14. and blessed shalt thou be, because they have nothing to repay thee with; for thou shalt be repaid at the resurrection of the just."

PARABLE OF A GREAT SUPPER

15. Now when one of those who were at table with him had heard this, he said to him, "Blessed is he who shall feast in the kingdom of God."

16. But he said to him, "A certain man gave a great supper, and he in-

13: Tob. 4, 7; Prov. 3, 9. 16-24: Matt. 22, 2-14.

16-24. *Supper*: This great supper to which he invites, represents the reign of the Messiah, that is, the Catholic Church, whether militant on earth or triumphant in Heaven. *Servant* is Jesus Christ Whose work was continued by the Apostles and preachers. (St. Augustine.) The sense of the parable is: The first called were

vited many. 17. And he sent his servant at supper time to tell those invited to come, for everything is now ready. 18. And they all with one accord began to excuse themselves. The first said to him 'I have bought a farm, and I must go out and see it; I pray thee hold me excused.' 19. And another said, 'I have bought five yoke of oxen, and I am on my way to try them; I pray thee hold me excused.' 20. And another said, 'I have married a wife, and therefore cannot come.'

21. "And the servant returned, and reported these things to his master. Then the master of the house was angry and said to his servant, 'Go out quickly into the streets and lanes of the city, and bring in here the poor and the crippled, and the blind, and the lame.' 22. And the servant said, 'Sir, thy order has been carried out, and still

the Pharisees, but they refused to come, in fact they persecuted Jesus; the second were the Publicans, the sinners and the simple crowd; the third were the Gentiles. The second and the third answered the invitation, the first instead, were abandoned (Voste).

there is room.' 23 Then the master said to the servant 'Go out into the highways and hedges, and make them come in, so that my house may be filled. 24 For I tell you that none of those who were invited shall taste of my supper.'"

FOLLOWING OF CHRIST

25. Now great crowds were going along with him. And he turned and said to them, 26. "If anyone comes to me and does not hate his father and mother, and wife and children, and brothers and sisters, yes, and even his own life, he cannot be my disciple. 27. And he who does not carry his cross and follow me, cannot be my disciple.

26: Matt. 10, 37.—27: Matt. 10, 38; 16, 24. Mark 8, 34.

26. *Does not hate his father...*: With these words Jesus does not command the faithful to hate their loved ones whom elsewhere He orders to be honored. He simply means that they should not be loved more than He, so that, no matter what the Will of God may be, the excessive love for them will not dissuade the faithful from accomplishing it. (Re, Luke 14: 26.)

28. "For which of you, wishing to build a tower, does not sit down first and calculate the outlays that are necessary, whether he has the means to complete it? 29. Lest, after he has laid the foundation and is not able to finish, all who behold begin to mock him, 30. saying, 'This man began to build and was not able to finish!'

31. "Or what king setting out to engage in battle with another king, does not sit down first and consider whether he is able with ten thousand men to meet him who with twenty thousand is coming against him? 32. Or else, whilst the other is yet at a distance, he sends a delegation and asks the terms of peace. 33. So, therefore, every one of you who does not renounce all that he possesses, cannot be my disciple.

34. "Salt is good; but if even the salt loses its strength, what shall it be seasoned with? 35. It is fit neither for the land nor for the manure heap, but must be thrown out. He who has ears to hear, let him hear."

CHAPTER 15

THE LOST SHEEP

1. Now the publicans and sinners were drawing near to him to listen to him. 2. And the Pharisees and the Scribes murmured, saying, "This man welcomes sinners and eats with them."

3. But he spoke to them this parable, saying, 4. "What man of you having a hundred sheep, and losing one of them, does not leave the ninety-nine in the desert, and go after that which is lost, until he finds it? 5. And when he has found it, he lays it upon his shoulders rejoicing. 6. And on coming home he calls together his friends and neighbors, saying to them, 'Rejoice with me, because I have found my sheep that was lost.' 7. I say to you that, even so, there will be joy in heaven over one sinner who repents, more than over

4-7: Matt. 18, 12-14.

15, 1. This is the chapter of mercy. The parables of the Lost Sheep and of the Lost Coin point of the mercy of God Who goes in search of the lost soul: that of the Prodigal Son shows His mercy which lovingly embraces the repentant soul.

ninety-nine just who have no need of repentance.

THE LOST COIN

8. "Or what woman, having ten drachmas, if she loses one drachma, does not light a lamp and sweep the house and search carefully until she finds it? 9. And when she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the drachma that I had lost.' 10. Even so, I say to you, there will be joy among the angels of God over one sinner who repents."

THE PRODIGAL SON

11. And he said, "A certain man had two sons. 12. And the younger of them said to his father, 'Father, give me the share of the property that falls to me.' And he divided his means between them.

13. "And not many days later, the younger son gathered up all his wealth, and took his journey into a far country; and there he squandered his fortune in loose living. 14. And after he had spent

13. *Squandered his fortune in loose living:* Unfortunately this is the life of many — both



The Prodigal Son

all, there came a grievous famine over that country, and he began himself to suffer want. 15. And he went and joined

young and old! "What does the sixth Commandment forbid us: Thou shalt not commit adultery? It forbids us all impurity and immodesty in words, looks, and actions, whether alone or with others. What does it command us? It commands us to be pure and modest in our behavior, having the greatest respect for our own person as well as for that of others, as works of God and temples where He dwells with His presence and grace." Purity consists in a firm and immutable will to not permit anything impure to enter the soul.... Whatever happens, we must remain firm in our proposal to not will that which our senses and the flesh desire against the law of God... The involuntary rebellions and those not consented to by the soul are not sins... The soul is not always able to wholly dominate the evil inclinations of the body. (TCA. 3, p. 310.)

There are several means of preserving the virtue of chastity, some are to be used always, others depending on the occasion: 1. *To really want to live chaste*, although taking into account that this is not an easy task. 2. *Things to know*, that is, to know the baseness of this sin and how many are the snares against chastity; on the other hand, to know how great the advantages of chastity are. The wicked do not believe in these things, but this does not stop the doctrine of the Church regarding this from

one of the citizens of that country, who sent him to his farm to feed swine. 16. And he longed to fill himself with the pods that the swine were eating, but no one offered to give them to him.

17. "But when he came to himself, he said, 'How many hired men in my father's house have bread in abundance, while I am perishing here with hunger!'

being true. 3. *Things to avoid*: Evil thoughts and fantasies must be avoided; in a particular way, idleness, revelry, improper use of the eyes, affected and brazen fashions, bad companions, base or equivocal discourses; lascivious and immoral dances, songs and music, indecent literature and spectacles, indecent statues and pictures, that is, all that is a serious occasion to sin against purity. 4. *Things to do*: it is necessary to live harmoniously in the family and find consolation and peace therein; go to confession and Holy Communion frequently; meditate the Passion of the Savior; pray to God and the Blessed Mother with humility and diligence, accompanying your prayers with alms and good works to your neighbor, by reading good, edifying books, by a real mortification of the body and the senses according to the needs. This type of devil is overcome in this way (Matt. 17: 20).

17-22. The various acts required to make a good confession are expressed in these verses.

16. *The Holy Gospel.*

18. I will get up and go to my father, and will say to him, Father, I have sinned against heaven and before thee. 19. I am no longer worthy to be called thy son; make me as one of thy hired men.' 20. And he arose and went to his father.

"But while he was yet a long way off, his father saw him and was moved with compassion, and ran and fell upon

If you have followed the prodigal son in his straying from God, follow him now in his return to Him. Make a good confession; and God will embrace you with the same goodness of that father.

"What and how many things are necessary to make a good confession? Five things are required: 1. to examine my conscience (v. 17); 2. be sorry for my sins (v. 18-19); 3. make a firm resolution to not sin again (v. 20); 4. confess my sins; 5. say the penance given by the priest (v. 21). *When he came to himself:* One comes to himself with the examination of conscience. "How do we examine our conscience? We examine our conscience by recalling to mind the sins committed, beginning from the last worthy confession." Behold the encouraging words of St. Bernard: "We believe and teach that a soul, even though burdened with vice, entangled in sins, precipitated in pleasures, prisoner, chained to her body, in the

his neck and kissed him. 21. And the son said to him, 'Father, I have sinned against heaven and before thee. I am no longer worthy to be called thy son.' 22. But the father said to his servants, 'Fetch quickly the best robe and put it on him, and give him a ring for his finger and sandals for his feet; 23. and bring out the fattened calf and kill it, and let us eat and make merry; 24. be-

depth of filth, nailed to the flesh, tormented by cares, pastime of error and of falsehood, bait of desperation, corrupt, dead, condemned to Hell before time, can always come to herself and not only conceive the hope of pardon and of mercy, but convert herself and aspire to the nuptials of the Lamb. No, do not fear of making an alliance with God; do not fear to bend to the sweet and light yoke of divine love." (TCA. 1, p. 312.)

I will say to him, Father, I have sinned...: this is contrition. "What is sorrow? Sorrow or contrition is that displeasure or hatred of sins committed which makes us propose not to sin again. It is necessary to have sorrow for all mortal sins committed, without exception, and it is well to have it for venial sins too." Sorrow for sins is so essential to the Sacrament of Penance that God Himself, although omnipotent, cannot forgive the sins of one who does not repent. St. Bernard said: "Sincere sorrow for having sinned is an infinitely desirable treas-

cause this my son was dead, and has come to life again; he was lost, and is found.' And they began to make merry.

25. "Now his elder son was in the field; and as he came and drew near to the house, he heard music and dancing. 26. And calling one of the servants he inquired what this meant. 27. And

ure: it brings an infinite joy to the soul of man and obtains great energy for the will". (TCA. 1, 332.)

And he arose and went...: that is, as soon as he made his proposal, he immediately put it in practice. What is the proposal? It is the firm will to never more commit sins and to flee the occasions of sin." "Many," said St. Augustine, "frequently confess to be sinners, but in the meantime they take pleasure in sinning. Their word is a confession, not a change; they uncover the wounds of their soul, but they do not cure them; they confess the offence, but they do not cancel it. Only hatred of sin and love of God constitute a real contrition." (TCA. 1, p. 337.)

While he was yet a long way off...: Observe how that good father, who is a figure of God, has already forgiven his son even before he confessed his sins. As soon as the soul has made a perfect act of contrition, God immediately forgives, even if she cannot yet make her confession." St. Cyril and St. Thomas tell us: "Never despair of for-

he said to him, "Thy brother has come, and thy father has killed the fattened calf, because he has got him back safe." 28. But he was angered and would not go in.

givenness and of God's friendship: do not lose heart because of the enormity and multitude of your failures, nor of the habit to commit sin: the mercy which God offers and promises to those who repent infinitely surpasses all our excesses." (TCA. 2, p. 500.) If you have fallen into sin and cannot go to confession yet, take a crucifix in your hands, look at those wounds, kiss them with affection, and then ask His pardon, especially at night before going to bed or before facing a danger in which you might encounter death.

Father, I have sinned...: after having acknowledged his sin (examen of conscience); repented (contrition); come to his father (efficacious proposal); now he confesses. "What is confession? It is the accusation or the telling of one's sins to the Priest in order to obtain absolution. What sins are we obliged to confess? We are obliged to confess all mortal sins which have not been confessed yet or not confessed well; it is well to confess our venial sins too. He who, because of shame, keeps back a mortal sin in confession, does not make a good confession but commits a sacrilege. Hence he who knows that he did not make a good confession must repeat all his badly

“His father, therefore, came out and began to entreat him. 29. But he answered and said to his father, ‘Behold, these many years I have been serving thee, and have never transgressed one of thy commands, and yet thou hast

made confessions and accuse himself of the sacrileges he has committed.” Our confession must be humble, sincere and entire. St. Ambrose thus comments the words: Father I have sinned! “Behold the true confession made to God, Author of nature, Model of mercy, Judge of error: God knows all things, yet He requires a sincere confession of our sins. Whoever reveals the burden of his sins unburdens himself; he impedes all other accusations, no matter how just, because he himself forestalls all accusers. In vain you will seek to deceive Him Who sees all; you run no risk in telling Him what He already knows.” (TCA. 1, p. 317.)

I am no longer worthy...: The son wanted to finish expressing what he had proposed: “Make me as one of thy hired men” in penance of and in satisfaction for the insult I gave you. But the father does not give him time. “What is satisfaction or sacramental penance? It is a good work given by the Confessor as a punishment and correction of the sinner and an expiation of the temporal punishment due to sin.” The father does not impose any particular works, but accepts as satisfaction the son’s humiliation and his sincere conversion. If only all those

never given me a kid that I might make merry with my friends. 30. But when this thy son comes, who has devoured his means with harlots, thou hast killed for him the fattened calf.'

who confess themselves would give such satisfaction to God! One derives more satisfaction in crying for his sins than in committing them. "In order to taste the peace of a good conscience," said Bossuet, "one's conscience must be clean and purified, and no water can do this except the tears of the heart. Flow, then, oh tears of compunction, flow as a torrent, wash this stained conscience, this profaned heart and give me that divine joy that is the fruit of justice and innocence." (TCA. 1, 333.)

Fetch quickly the best robe...: the best robe does not signify only grace, but the abundance of grace with which God inundates the soul which sincerely returns to Him. That is how willing He is to absolve! "What is the absolution that is given in confession? It is the sentence with which, in God's Name, the Priest remits the sins of the penitent." Note how happy the father is and with him all the household. When a sinner is converted, God is happy, the Angels rejoice, Heaven exalts and the Church is filled with consolations. (TCA. 1, 384.) See what wonderful effects confession produces!

31. "But he said to him, 'Son, thou art always with me, and all that is mine is thine; 32. but we were bound to make merry and rejoice, for this thy brother was dead, and has come to life; he was lost, and is found.'"

CHAPTER 16

THE UNJUST STEWARD

1. And he said also to his disciples, "There was a certain rich man who had a steward, who was reported to him as squandering his possessions. 2. And he called him and said to him, 'What is this that I hear of thee? Make an ac-

31. *All that is mine is thine:* St. Theresa of the Child Jesus thus commented this phrase for herself: "God is my Father, I am His daughter, hence all that God possesses is mine." This is very true! In fact, the more we belong to God, the more His things are ours. How rich, therefore, is the soul in the grace of God!... And men deceive one another, betray one another and kill one another for a little portion of land! Poor blind men! It is not necessary to have money in order to possess all God's goods, all we must do is to love Him in this life. Now, who cannot do this?

counting of thy stewardship, for thou canst be steward no longer.

3. "And the steward said within himself, 'What shall I do, seeing that my master is taking away the stewardship from me? To dig I am not able; to beg I am ashamed. 4. I know what I shall do, that when I am removed from my stewardship they may receive me into their houses.' 5. And he summoned each of his master's debtors and said to the first, 'How much dost thou owe my master?' 6. And he said, 'A hundred jars of oil.' He said to him, 'Take thy bond and sit down at once and write fifty.' 7. Then he said to another, 'How much dost thou owe?' He said, 'A hundred kors of wheat.' He said to him, 'Take thy bond and write eighty.'

8. "And the master commended the unjust steward, in that he had acted prudently; for the children of this world, in relation to their own generation, are more prudent than the children of the light. 9. And I say to you, make friends for yourselves with the mammon of

16, 6-7. The *Jar* used by the Jews contained 40 litres, the *Kor* 390 litres.

wickedness, so that when you fail they may receive you into the everlasting dwellings.

10. "He who is faithful in a very little thing is faithful also in much; and he who is unjust in a very little thing is unjust also in much. 11. Therefore, if in the case of the wicked mammon you have not proved faithful, who will entrust to you what is true? 12. And if in the case of what belongs to another you have not proved faithful, who will give you what is your own? 13. No servant can serve two masters; for either he will hate the one and love the other, or else he will stand by the one and

13: Matt. 6, 24.

12. *What belongs to another* are the goods of the world; so called, because, the redeemed, although still in this world is no longer of this world because he has entered the kingdom of God, hence earthly goods are as foreign things to him: in fact, when he dies he cannot take them with him but are passed on to someone else, that is, they remain here on earth. *Your own* are the graces which God infuses in our soul, the merits which we earn with our good works, and Heaven for which we are destined. Human goods are of much less value than the supernatural goods.

despise the other. You cannot serve God and mammon."

PRETENSES OF THE PHARISEES

14. Now the Pharisees, who were fond of money, were listening to all these things, and they began to sneer at him. 15. And he said to them, "You are they who declare yourselves just in the sight of men, but God knows your heart; for that which is exalted in the sight of men is an abomination before God. 16. Until John came, there were the Law and the Prophets; since then the kingdom of God is being preached, and everyone is forcing his way into it. 17. For it is easier for heaven and earth to pass away than for one tittle of the Law to fail.

18. "Everyone who puts away his wife and marries another commits adultery; and he who marries a woman who has been put away from her husband commits adultery.

THE RICH MAN AND LAZARUS

19. "There was a certain rich man

16: Matt. 11, 12f.—18: Matt. 5, 32; Mark 10, 11f; 1 Cor. 7, 10.

who used to clothe himself in purple and fine linen, and who feasted every day in splendid fashion. 20. And there was a certain poor man, named Lazarus, who lay at his gate, covered with sores, 21. and longing to be filled with the crumbs that fell from the rich man's table; even the dogs would come and lick his sores. 22. And it came to pass that the poor man died and was borne away by the angels into Abraham's bosom; but the rich man also died and was buried in hell. 23. And lifting up

22. *He was borne away by the Angels into Abraham's bosom:* evidently the Angels carried Lazarus' soul into Abraham's bosom, not his body. "What is the soul? The soul is the spiritual part of man through which he lives, knows and is free. Does the soul die with the body? No, the soul does not die with the body, but lives for all eternity because it is spiritual." In fact, even the rich man's soul continues to live in Hell. Before the coming of Christ, the expression "Abraham's bosom" meant Limbo where the just reposed after death; after Christ it means Heaven where the Blessed sojourn. (St. Augustine.) "What is Heaven? It is the eternal enjoyment of God, our happiness, and in Him of all good things without any evil." Glorious things are said of thee, O city of God! (Psalm 86: 3.)



The Rich Man and Lazarus

his eyes, being in torments, he saw Abraham afar off and Lazarus in his bosom.

Speaking of Lazarus, St. John Chrysostom exclaimed: "Whoever you are, rich or poor, you saw him despised in the rich man's vestibule, now look at him radiant in Abraham's bosom; you saw him when he was lying at the gate, surrounded by dogs which licked his sores, now contemplate him surrounded by the Angels; then you saw him in the most squalid poverty, now look at him among the sweetest delights; you saw him in hunger, now look at him with an abundance of every good; you saw him in the struggle, now observe him as the crowned victor; you saw his afflictions, now see his reward". (CAL. Luke 16: 22.) "The most certain way to obtain Heaven is that each one, instructed in the faith and in charity, persevering in prayer and in the salutary frequent receiving of the Sacraments, should perform all the charitable works toward his neighbor." (CR. 1, 147.)

And was buried, that is, on earth he was given a splendid funeral, while in the kingdom beyond the grave, he descended into the depths of Hell. Evidently the rich man descended into Hell with his soul and not with his body. Hence Hell exists, and it is not true that when those who do not believe in Jesus Christ die, they will return to nothing.

And those who say: "When we are dead all is dead", are in profound error. Jesus teaches that when the body dies, the soul lives on.

24. And he cried out and said, 'Father Abraham, have pity on me, and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am tormented in this flame.'

How, then, can they seriously believe that God is mistaken and they are right? Who can assure them of this...?

24. *I am tormented in this flame:* Come and observe the horrible spectacle of the victims of the infernal flames! With your spirit, enter into those burning prisons, observe those slaves bound by chains of flames! Look at the rich man, observe that fire which flashes from those eyes drunk with lust, oh, how they delighted to stop and look at indecent things! Look at that fire which enters and comes out in waves from those mouths which vomited so many impure songs, immodest words, hateful blasphemies, and poisonous maledictions! See how those flames envelop all the members of the body, how they penetrate into the marrow, how they flow through all the veins and render the reprobate a live coal! O Justice of God, how terrible you are! These wretched victims see nothing but fire, touch nothing but fire, swallow nothing but fire, hear nothing and are nothing but fire. (TCA. 2, p. 287.)

O Christian, if you still have an ounce of faith, meditate this terrible truth and propose to avoid Hell at any cost. The means to avoid Hell are: 1. to will it; 2. to pray: he who

25. "But Abraham said to him, 'Son, remember that thou in thy lifetime hast received good things, and Lazarus in like manner evil things; but now here he is comforted whereas thou art tormented. 26. And besides all that, between us and you a great gulf is fixed, so that they who wish to pass over from this side to you cannot, and they cannot cross from your side to us.'

27. "And he said, 'Then, father, I beseech thee to send him to my father's house, 28. for I have five brothers, that he may testify to them, lest they too come into this place of torments.'

prays saves himself; 3. to think of it, that is, let us descend into Hell while in life if we do not wish to fall into it after death; 4. to avoid sin, and to frequent the Sacraments; 5 to do good to our neighbor. (TCA. 2, p. 304.) It is not useless to know how we can go to Hell. One goes to Hell: 1. by not praying; he who does not pray damns himself; 2. by never thinking about Hell; 3. by neglecting to receive the Sacraments and by transgressing the law of God; 4. by eating, drinking and enjoying life like the rich man, without doing good to our neighbor. "O rich man," cried St. Augustine, "how can you dare ask for a drop of water, you, who on earth denied Lazarus even a piece of bread?" (CAL. Luke 16: 24.)

29. And Abraham said to him, 'They have Moses and the Prophets, let them hearken to them.' 30. But he answered, 'No, father Abraham, but if someone from the dead goes to them, they will repent.' 31. But he said to him, 'If they do not hearken to Moses and the Prophets, they will not believe even if someone rises from the dead.' "

CHAPTER 17

AVOIDING SCANDAL

1. And he said to his disciples, "It is impossible that scandals should not come; but woe to him through whom they come! 2. It were better for him if a millstone were hung about his neck and he were thrown into the sea, than that he should cause one of these little ones to sin.

FORGIVENESS OF INJURIES

3. "Take heed to yourselves. If thy brother sin, rebuke him; and if he repent, forgive him. 4. And if seven times

1. Matt. 18, 7; Mark 9, 41.—3: Lev. 19, 17; Eccles. 19, 13; Matt. 18, 15.

in the day he sin against thee, and seven times in the day turn back to thee, saying, 'I repent,' forgive him."

EFFICACY OF FAITH

5. And the apostles said to the Lord, "Increase our faith." 6. And the Lord answered, "If you have faith even like a mustard seed, you will say to this mulberry tree, 'Be uprooted and be planted in the sea,' and it will obey you."

THE UNPROFITABLE SERVANT

7. "But which of you is there, having a servant plowing or tending sheep, who will say to him on his return from the field, 'Come at once and recline at table!' 8. But will he not say to him, 'Prepare my supper, and gird thyself and serve me till I have eaten and drunk; and afterwards thou thyself shalt eat and drink'? 9. Does he thank that servant for doing what he commanded him? 10. I do not think so. Even so you also, when you have done everything that was commanded you, say, 'We are

unprofitable servants; we have done what it was our duty to do.' ”

TEN LEPERS

11. And it came to pass as he was going to Jerusalem, that he was passing between Samaria and Galilee. 12. And as he was entering a certain village, there met him ten lepers, who stood afar off 13. and lifted up their voice, crying, “Jesus, master, have pity on us.” 14. And when he saw them he said, “Go, show yourselves to the priests.” And it came to pass as they were on their way, that they were made clean. 15. But one of them, seeing that he was made clean, returned, with a loud voice

14: Lev. 13, 2-17.

17, 14. *Go, show yourselves to the Priests:* He sends them to show themselves because the Mosaic Law did not permit the lepers to return to society without first showing themselves to the Priests who judged whether they were clean. Leprosy is to the body what sin is to the soul. Therefore, in the new Law, Jesus Christ imposed the obligation upon us to confess our sins to the Priest in order to be forgiven. “Let no one say: I confess my sins secretly to God, it is enough that He Who is

glorifying God, 16. and he fell on his face at his feet, giving thanks; and he was a Samaritan.

17. But Jesus answered and said, "Were not the ten made clean? But where are the nine? 18. Has no one been found to return and give glory to God except this foreigner?" 19. And he said to him, "Arise, go thy way, for thy faith has saved thee."

COMING OF THE KINGDOM OF GOD

20. And on being asked by the Pharisees, "When is the kingdom of God coming?" he answered and said to them, "The kingdom of God comes unawares.

to forgive me knows the penance I make in my heart. If this were the case, Jesus would not have sent the lepers to the Priests nor would He have said to the Apostles: That which you will loose on earth will be loosed in Heaven. If God had given us the power to open Heaven by ourselves, His having given the keys to the Church would be useless. It is not enough to confess ourselves to God, therefore, but we must confess ourselves to those who received from Him the power to loose and to bind." (St. Augustine, TCA. 1, 304.)

21. Neither will they say, 'Behold, here it is,' or 'Behold, there it is.' For behold, the kingdom of God is within you."

22. But he said to the disciples, "The days will come when you will long to see one day of the Son of Man, and will not see it. 23. And they will say to you, 'Behold, here he is; behold, there he is.' Do not go, nor follow after them. 24. For as the lightning when it lightens flashes from one end of the sky to the other, so will the Son of Man be in his day. 25. But first he must suffer many things and be rejected by this generation.

26. "And as it came to pass in the days of Noe, even so will it be in the days of the Son of Man. 27. They were eating and drinking, they were marrying and giving in marriage, until the day

23: Matt. 24, 23; Mark 13, 21.—26: Gen. 7, 7; Matt. 24, 37.

21. *Is within you*, that is, in your souls; for this reason He is not noticed, when He comes. (Fillion.) Others, instead, translate: He is among you. There are many who maintain the first and many who maintain the second translation.

when Noe entered the ark, and the flood came and destroyed them all. 28. Or as it came to pass in the days of Lot. They were eating and drinking, they were buying and selling, they were planting and building; 29. but on the day that Lot went out from Sodom, it rained fire and brimstone from heaven and destroyed them all. 30. In the same wise will it be on the day that the Son of Man is revealed. 31. In that hour let him who is on the housetop and his goods in the house, not go down to take them away; and likewise let him who is in the field not turn back. 32. Remember Lot's wife. 33. Whoever tries to save his life will lose it; and whoever loses it will preserve it. 34. I say to you, on that night there will be two on one bed; one will be taken, and the other will be left. 35. Two women will be grinding together; one will be taken, and the other will be left. Two men

29: Gen. 19, 15-24.—33: 9, 24; Matt. 10, 39; Mark 8, 35; John 12, 25.—34: Matt. 24, 40f; 1 Thess. 4, 15.

35. This verse is not found in the better Greek MSS. It doubtless comes from Matt. 24, 40.

will be in the field; one will be taken, and the other will be left."

36. And they answered and said to him, "Where, Lord?" 37. He said to them, "Wherever the body is, there will the eagles be gathered together."

CHAPTER 18

THE GODLESS JUDGE

1. And he also told them a parable — that they must always pray and not lose heart — 2. saying, "There was a judge in a certain town who did not fear God and did not respect man. 3. Now there was a certain widow in that town, and she kept coming to him, saying, 'Do me justice against my adversary.' 4. And he would not for a long time. But afterwards he said within himself, 'Although I do not fear God, nor even respect man, 5. yet because this widow bothers me, I will do her justice, lest by her continual coming she finally wear me out.'"

6. And the Lord said, "Hear what the unjust judge says; 7. and will not

1: 11, 5-8; Eccclus. 18, 22; 1 Thess. 5, 17.

God avenge his elect, who cry to him day and night? And will he be slow to act in their case? 8. I tell you that he will avenge them quickly. Yet when the Son of Man comes, will he find, do you think, faith on the earth?"

THE PHARISEE AND THE PUBLICAN

9. But he spoke this parable also to some who trusted in themselves as being just and despised others. 10. "Two men went up to the temple to pray, the one a Pharisee and the other a publican. 11. The Pharisee stood and began to pray thus within himself: 'O God, I thank thee that I am not like the rest of men, robbers, dishonest, adulterers, or even like this publican. 12. I fast

18, 10-14. *Two men went up to the temple to pray...*: Observe that two men went to pray. Many, instead, think that prayer is reserved for the women and children. Man must remember that he is the head of the woman and of the family, therefore he has the grave obligation to give good example and to be the first to pray, so that God the Father, Whom he represents on earth, will bless his work. "How must we pray? We must pray remembering that we are in the presence of the infinite majesty of God and have need of His mercy,



twice a week; I pay tithes of all that I possess.' 13. But the publican, standing afar off, would not so much as lift up his eyes to heaven, but kept striking his

hence we must be humble, attentive and devout." Prayer is the elevation of our mind to God. But if our mind thinks of something else while our mouth prays, can we say that it is elevated to God? Certainly not. Although God

breast, saying, 'O God, be merciful to me the sinner!'

14. "I tell you, this man went back to his home justified rather than the other; for everyone who exalts himself shall be humbled, and he who humbles himself shall be exalted."

JESUS BLESSES THE CHILDREN

15. Now they were bringing the babes also to him that he might touch them; but when the disciples saw it, they rebuked them. 16. But Jesus called them together and said, "Let the little

14: 14, 11; Matt. 23, 12.—15-17: Matt. 19, 13-15; Mark 10, 13-16.

is so good and condescending, nevertheless there are certain rules to be followed which cannot be neglected when treating with Him, if we wish to obtain what we ask. "As you prepare yourself to appear before God, in prayer, so God will show Himself to you; as He will find you, so you will find Him." (St. Bernard, TCA. 3, p. 204.) He who begins to pray without preparing himself, does not placate God with his prayer, especially if he continues to keep sin in his soul without repenting, but he tempts and irritates Him with his irreverence. (TCA. 3, p. 204.)

The Pharisee stood... the Jews prayed standing up.

children come to me, and do not hinder them, for of such is the kingdom of God. 17. Amen I say to you, whoever does not accept the kingdom of God as a little child will not enter into it."

THE DANGER OF RICHES

18. And a certain ruler asked him, saying, "Good Master, what shall I do to gain eternal life?" 19. But Jesus said to him, "Why dost thou call me good? No one is good but only God. 20. Thou knowest the commandments; Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and mother." 21. And he said, "All these I

18-30: 10, 25-28; Matt. 19, 16-29; Mark 10, 17-30.—20: Ex. 20, 12-16.

20. *Thou shalt not kill*: the strength of this Commandment alone is sufficient to protect the life of each one, especially that of the weak. We are all children of the same Father, all made to the image of God hence, not only should we not kill one another, but we should love one another. "What does the fifth Commandment: Thou shalt not kill, forbid? It forbids murder and suicide, also fighting, anger, hatred, revenge, drunkenness, and bad exam-

have kept ever since I was a child."

22. But when Jesus heard this, he said to him, "One thing is still lacking to thee; sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me."

23. When he heard these things, he was much grieved, for he was very rich.

24. But Jesus, seeing him become sad, said, "With what difficulty will they who have riches enter the kingdom of God! 25. For it is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of God." 26. And they who heard it said, "Who then can be saved?" 27. He said to them, "Things that are impossible with men are possible with God."

ple." This Commandment not only forbids the killing of someone with one's own hands, with a piece of iron, with stone, with a stick, with a noose, or with poison, but also forbids the bringing about of someone's death by helping, by counseling or by any other means. (CR. 3, 329.) "And what does the fifth Commandment command us? It commands us to love everyone, even our enemies and to make reparation for corporal or spiritual harm done to our neighbor." "With three things My spirit is pleased," says God through the mouth of

28. And Peter said, "Behold, we have left all and followed thee." 29. And he said to them, "Amen I say to you, there is no one who has left house, or parents, or brothers, or wife, or children, for the sake of the kingdom of God, 30. who shall not receive much more in the present time, and in the age to come life everlasting."

THE THIRD PREDICTION OF THE PASSION

31. But Jesus taking to himself the Twelve said to them, "Behold, we are going up to Jerusalem, and all things that have been written by the prophets concerning the Son of Man will be ac-

31-34: Matt. 20, 17-19; Mark 10, 32-34.

Ecclesiasticus (25: 1-2): "the concord of brethren and the love of neighbors, and man and wife who agree well together." "Charity," wrote Richard of St. Victor, "is the life of faith, the strength of hope, the mainspring of all virtue. Charity regulates life, inflames the heart, directs the actions, corrects abuses and establishes habits. It is courageous in adversities, but more animated in prosperity; despises caresses and in the meantime makes one taste ineffable and incomprehensible sweetness." (TCA. 1, 92.)

complished. 32. For he will be delivered to the Gentiles, and will be mocked and scourged and spit upon; 33. and after they have scourged him, they will put him to death; and on the third day he will rise again."

34. And they understood none of these things and this saying was hidden from them, neither did they get to know the things that were being said.

VI

A BLIND MAN AT JERICHO

35. Now it came to pass as he drew near to Jericho, that a certain blind man was sitting by the wayside, begging; 36. but hearing a crowd passing by, he inquired what this might be. 37. And they told him that Jesus of Nazareth was passing by. 38. And he cried out, saying, "Jesus, Son of David, have mercy on me!" 39. And they who went in front angrily tried to silence him. But he cried out all the louder, "Son of David, have mercy on me!" 40. Then Jesus stopped and commanded that he

should be brought to him. And when he drew near, he asked him, 41. saying, "What wouldst thou have me do for thee?" And he said, "Lord, that I may see." 42. And Jesus said to him, "Receive thy sight, thy faith hath saved thee." 43. And at once he received his sight, and followed him, glorifying God. And all the people upon seeing it gave praise to God.

CHAPTER 19

ZACCHAEUS THE PUBLICAN

1. And he entered and was passing through Jericho. 2. And behold there was a man named Zacchaeus; and he was a leading publican, and he was rich. 3. And he was trying to see Jesus, who he was, but could not, on account of the crowd, because he was small of stature. 4. So he ran on ahead and climbed up into a sycamore tree to see him, for he was going to pass that way.

5. And when Jesus came to the place, he looked up and saw him, and said to him, "Zacchaeus, make haste and come down; for I must stay in thy house today."

6. And he made haste and came down, and welcomed him joyfully. 7. And upon seeing it all began to murmur, saying, "He has gone to be the guest of a man who is a sinner." 8. But Zacchaeus stood and said to the Lord, "Behold, Lord, I give one-half of my possessions to the poor, and if I have defrauded anyone of anything, I restore it fourfold." 9. Jesus said to him, "Today salvation has come to this house, since he, too, is a son of Abraham. 10. For the Son of Man came to seek and to save what was lost."

PARABLE OF THE GOLD PIECES

11. Now as they were listening to these things, he went on to speak a parable, because he was near Jerusalem, and because they thought that the kingdom of God was going to appear immediately.

12. He said therefore, "A certain nobleman went into a far country to obtain for himself a kingdom and then return. 13. And having summoned ten of his servants, he gave them ten gold

pieces and said to them, 'Trade till I come.'

14. "But his citizens hated him; and they sent a delegation after him to say, 'We do not wish this man to be king over us.' 15. And it came to pass when he had returned, after receiving the kingdom, that he ordered the servants to whom he had given the money to be called to him in order that he might learn how much each one had made by trading.

16. "And the first came, saying, 'Lord, thy gold piece has earned ten gold pieces.' 17. And he said to him, 'Well done, good servant; because thou hast been faithful in a very little, thou shalt have authority over ten towns.'

18. "Then the second came, saying, 'Lord, thy gold piece has made five gold pieces.' 19. And he said to him, 'Be thou also over five towns.'

20. "And another came, saying, 'Lord, behold thy gold piece, which I have kept laid up in a napkin; 21. for I feared thee, because thou art a stern

man. Thou takest up what thou didst not lay down, and thou reapest what thou didst not sow. 22. He said to him, 'Out of thy own mouth I judge thee, thou wicked servant. Thou knewest that I am a stern man, taking up what I did not lay down and reaping what I did not sow. 23. Why, then, didst thou not put my money in a bank, so that I on my return might have gotten it with interest? 24. And he said to the bystanders, 'Take away the gold piece from him, and give it to him who has the ten gold pieces.' 25. But they said to him, 'Lord, he has ten gold pieces.'

26. "I say to you that to everyone who has shall be given; but from him who does not have, even that which he has shall be taken away. 27. But as for these my enemies, who did not want me to be king over them, bring them here and slay them in my presence."

28. And when he had said these things, he went ahead, going up to Jerusalem.

TRIUMPHAL ENTRY INTO JERUSALEM

29. And it came to pass, when he drew near to Bethphage and Bethany, at the mountain called Olivet, that he sent two of his disciples, 30. saying, "Go into the village opposite; on entering it you will find a colt of an ass tied, upon which no man ever yet sat; loose it and bring it. 31. And if anyone ask you, 'Why are you loosing it?' you shall answer him thus, 'Because the Lord has need of it.'"

32. And they who were sent went away and found the colt standing, even as he had told them. 33. And as they were loosing the colt, its owners said to them, "Why are you loosing the colt?" 34. And they replied, "Because the Lord has need of it."

35. And they brought it to Jesus, and throwing their cloaks over the colt they set Jesus on it. 36. And as he went, they kept spreading their cloaks upon the road. 37. And when he was drawing

29 38: Matt. 21, 1-9; Mark 11, 1-10; John 12, 12-15.

19, 29. *Bethphage* small village of Priests on Mount Olivet, about a kilometer from Jerusalem.

near, being by now at the descent of the Mount of Olives, the whole company of the disciples began to rejoice and to praise God with a loud voice for all the miracles that they had seen, 38. saying, "Blessed is he who comes as king, in the name of the Lord! Peace in heaven, and glory in the highest!"

39. And some of the Pharisees from the crowds said to him, "Master, rebuke thy disciples." 40. He said to them, "I tell you that if these keep silence, the stones will cry out."

41. And when he drew near and saw the city, he wept over it, saying, 42. "If thou hadst known, in this thy day, even thou, the things that are for thy peace! But now they are hidden from thy eyes. 43. For days will come upon thee when thy enemies will throw up a rampart about thee, and surround thee and shut thee in on every side, 44. and will dash thee to the ground and thy children within thee, and will not leave in thee one stone upon another, because thou hast not known the time of thy visitation."

41-44: 13, 34f; 23, 28-31.—44: 21, 6; Matt. 24, 2; Mark 13, 2.

CLEANSING OF THE TEMPLE

45. And he entered the temple, and began to cast out those who were selling and buying in it, 46. saying to them "It is written, 'My house is a house of prayer,' but you have made it a den of thieves."

47. And he was teaching daily in the temple. But the chief priests and the Scribes and the leading men of the people sought to destroy him; 48. but they found nothing that they could do to him, for all the people hung upon his words.

CHAPTER 20

THE AUTHORITY OF JESUS

1. And it came to pass on one of the days, as he was teaching the people in the temple and preaching the gospel, that the chief priests and Scribes together with the elders came up 2. and spoke to him, saying, "Tell us, by what authority dost thou do these things? Or

45f: Matt. 21, 12f; Mark 11, 15-17; John 2, 14-16.—46: Isa. 56, 7; Jer. 7, 11.—20, 1-8: Matt. 21, 23-27; Mark 11, 27-33.

who is it that gave thee this authority?" 3. But he answered and said to them, "I also will ask you one question. Answer me: 4. was the baptism of John from heaven, or from men?" 5. But they began to argue among themselves, saying, "If we say, 'From heaven,' he will say, 'Why then did you not believe him?' 6. But if we say, 'From men,' all the people will stone us; for they are convinced that John was a prophet." 7. And they answered that they did not know whence it was. 8. Then Jesus said to them, "Neither do I tell you by what authority I do these things."

PARABLE OF THE VINE-DRESSERS

9. But he began to speak to the people this parable: "A man planted a vineyard, and let it out to vine-dressers, and went abroad for a long time. 10. And at the proper time he sent a servant to the vine-dressers, that they might give him part of the fruit of the vineyard; but they beat him and sent him away empty-handed. 11. And he sent yet a

9-19: Matt. 21, 33-46; Mark 12, 1-12.—9: Isa. 5, 1; Jer. 2, 21.

second servant; but him also they beat, and treated shamefully and sent away empty-handed. 12. And he sent yet a third; but him also they wounded and cast out. 13. But the owner of the vineyard said, 'What shall I do? I will send my beloved son; perhaps when they see him, they will respect him.'

14. "But the vine-dressers, on seeing him, argued with one another, saying, 'This is the heir; let us kill him, that the inheritance may become ours.' 15. So they cast him out of the vineyard and killed him. What therefore will the owner of the vineyard do to them? 16. He will come and destroy those vine-dressers, and will give the vineyard to others."

Upon hearing this, they said to him, "By no means." 17. But he looked on them and said, "What then is this that is written, 'The stone which the builders rejected, has become the corner stone'? 18. Everyone who falls upon that stone will be broken to pieces; but upon whomever it falls, it will grind him to powder."

19. And the chief priests and the

Scribes sought to lay hands on him that very hour, but they feared the people; for they knew that he had aimed this parable at them.

TRIBUTE TO CAESAR

20. So watching their opportunity, they sent forth spies, who should pretend to be just men, that they might trap him in his talk and deliver him up to the ruling power and to the authority of the procurator. 21. And they asked him, saying, "Master, we know that thou speakest and teachest rightly, and showest no favor to any, but teachest the way of God in truth. 22. Is it lawful for us to give tribute to Caesar, or not?" 23. But knowing their craftiness, he said to them, "Why do you test me? 24. Show me a denarius. Whose image and inscription does it bear?" Answering, they said, "Caesar's." 25. And he said to them, "Render, therefore, to Caesar the things that are Caesar's, and to God the things that are God's." 26. And they could not take hold of what he

20-38: Matt. 22, 15-32; Mark 12, 13-27.—
25: Rom. 13, 7.

said before the people; and marvelling at his answer, they kept silence.

THE SADDUCEES
AND THE RESURRECTION

27. Now there came to him certain of the Sadducees, who say that there is no resurrection, and they questioned him, 28. saying, "Master, Moses has written for us: 'If a man's brother die, having a wife, and he be childless, his brother shall take the widow and raise up issue to his brother.' 29. Now there were seven brothers. And the first took a wife and died childless. 30. And the next took her and he also died childless. 31. Then the third took her; and in like manner all seven, and they died without leaving children. 32. Last of all the woman also died. 33. At the resurrection, therefore, of which of them will she be wife? For the seven had her as wife."

34. And Jesus said to them, "The children of this world marry and are given in marriage. 35. But those who shall be accounted worthy of that world

and of the resurrection from the dead, neither marry nor take wives. 36. For neither shall they be able to die any more, for they are equal to the angels, and are sons of God, being sons of the resurrection. 37. But that the dead rise, even Moses showed in the passage about the Bush, when he calls the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. 38. Now he is not the God of the dead, but of the living, for all live to him."

39. And certain of the Scribes answered and said, "Master, thou hast said well." 40. And they did not dare to question him any further.

THE SON OF DAVID

41. But he said to them, "How do they say that the Christ is the Son of David? 42. For David himself says in the Book of Psalms, 'The Lord said to my Lord: Sit at my right hand, 43. till I make thy enemies thy footstool.' 44. David therefore calls him 'Lord'; how, then, is he his son?"

37: Ex. 3, 6. 15f.—41-44: Ps. 109, 1; Matt. 22, 41-45; Mark 12, 35-37.

HYPOCRISY OF THE SCRIBES AND PHARISEES

45. And in the hearing of all the people he said to his disciples, 46. "Beware of the Scribes, who like to walk about in long robes, and love greetings in the market place, and front seats in the synagogues and first places at suppers; 47. who devour the houses of the widows, making pretense of long prayers. These shall receive a heavier sentence."

CHAPTER 21

THE WIDOW'S MITE

1. But looking up he saw the rich who were putting their gifts into the treasury. 2. And he saw also a certain poor widow putting in two mites. 3. And he said, "Truly I say to you, this poor widow has put in more than all. 4. For all these out of their abundance have put in as gifts to God; but she out of her want has put in all that she had to live on."

45-47: 11, 43; Matt. 23, 1-12; Mark 12, 38-40.—21. 1-4: Mark 12. 41-44.

DESTRUCTION OF JERUSALEM
AND END OF THE WORLD

5. And as some were saying of the temple that it was adorned with beautiful stones and offerings, he said, 6. "As for these things that you behold, the days will come in which there will not be left one stone upon another that will not be thrown down." 7. And they asked him, saying, "Master, when are these things to happen, and what will be the sign when these things will begin to come to pass?"

8. And he said, "Take care not to be led astray. For many will come in my name, saying, 'I am he,' and, 'The time is at hand. Do not, therefore, go after them. 9. But when you hear of wars and insurrections, do not be terrified; these things must first come to pass, but the end will not be at once.' 10. Then he said to them, "Nation will rise against nation, and kingdom against kingdom; 11. and there will be great earthquakes in various places, and pesti-

5-36: Matt. 24, 1-51; Mark 13, 1-37.—6
19, 43f.

lences and famines, and there will be terrors and great signs from heaven.

12. "But before all these things they will arrest you and persecute you, delivering you up to the synagogues and prisons, dragging you before kings and governors for my name's sake. 13. It shall lead to your bearing witness. 14. Resolve therefore in your hearts not to meditate before hand how you are to make your defense. 15. For I myself will give you utterance and wisdom, which all your adversaries will not be able to resist or gainsay. 16. But you will be delivered up by your parents and brothers and relatives and friends; and some of you they will put to death. 17. And you will be hated by all for my name's sake; 18. yet not a hair of your head shall perish. 19. By your patience you will win your souls.

DESTRUCTION OF JERUSALEM

20. "And when you see Jerusalem being surrounded by an army, then know that her desolation is at hand. 21. Then

12-19: 12, 11f; Matt. 10, 17-22.—20: Dan. 9, 27.

let those who are in Judea flee to the mountains; and let those who are in her midst go out, and let those who are in the country not enter her. 22. For these are days of vengeance, that all things that are written may be fulfilled. 23. But woe to those who are with child, or have infants at the breast in those days! For there will be great distress over the land, and wrath upon this people. 24. And they will fall by the edge of the sword, and will be led away as captives to all the nations. And Jerusalem will be trodden down by the Gentiles, until the times of the nations be fulfilled.

THE SIGNS OF THE LAST DAY

25. "And there will be signs in the sun and moon and stars, and upon the earth distress of nations bewildered by the roaring of sea and waves; 26. men fainting for fear and for expectation of the things that are coming on the world; for the powers of heaven will be shaken.

25: Isa. 13, 10; Ezech. 32, 7; Joel 3, 15.

21, 26. *The powers of Heaven*, that is, the immense powers that now maintain the balance of the celestial planets will be upset.

27. And then they will see the Son of Man coming upon a cloud with great power and majesty. 28. But when these things begin to come to pass, look up, and lift up your heads, because your redemption is at hand."

JERUSALEM'S IMPENDING DESTRUCTION

29. And he spoke to them a parable. "Behold the fig tree, and all the trees. 30. When they now put forth their buds, you know that summer is near. 31. Even so, when you see these things coming to pass, know that the kingdom of God

28: Rom. 8, 23.

27. *Then they will see the Son of Man coming...*: What do we believe when, in reciting the Creed, we say: From thence He shall come to judge the living and the dead? We believe that at the end of the world Jesus Christ will come from Heaven with His Angels to judge all men, those who are still living on that day of Judgment, as well as those who died before, and He will then render to each their reward or punishment according to their works. (CCG. 119.) Are there two judgments? Yes, a Particular Judgment for each of us immediately after death and a General Judgment at the end of the world. God willed the General Judgment for several reasons: 1. for His

is near. 32. Amen I say to you, this generation will not pass away till all things have been accomplished. 33. Heaven and earth will pass away, but my words will not pass away.

THE NEED OF WATCHFULNESS

34. "But take heed to yourselves, lest your hearts be overburdened with self-indulgence and drunkenness and the cares of this life, and that day come upon you suddenly 35. as a snare. For come it will upon all who dwell on the face of all the earth. 36. Watch, then, praying at all times, that you may be accounted worthy to escape all these

own glory; 2. for the glory of Jesus Christ and of the just; 3. to shame the damned; 4. so that each man may receive, in the presence of all, his sentence of reward or punishment. (CCG. 122.) Justice will be rendered to each in the life to come, hence it should not be surprising if, in this world, the good often have to suffer while the bad enjoy themselves. Jesus was most innocent, yet who suffered more than He? But in Heaven He had full justice, therefore He now sits gloriously and triumphantly at the right hand of the Father. Let this be of encouragement to the good and of warning to the bad.

things that are to be, and to stand before the Son of Man."

37. Now in the daytime he was teaching in the temple; but as for the nights, he would go out and pass them on the mountain called Olivet. 38. And all the people came to him early in the morning in the temple, to hear him.

II: THE PASSION, DEATH AND RESURRECTION

I. *THE LAST SUPPER*

CHAPTER 22

THE COUNCIL AND THE BETRAYAL

1. Now the feast of the Unleavened Bread, which is called the Passover, was drawing near; 2. and the chief priests and the Scribes were seeking how they might put him to death, for they feared the people.

3. But Satan entered into Judas, surnamed Iscariot, one of the Twelve. 4. And he went away and discussed with the chief priests and the captains, how

1f: Matt. 26, 2-5; Mark 14, 1f.—3-6 Matt. 26, 14-16; Mark 14. 10f.

he might betray him to them. 5. And they were glad, and agreed to give him money. 6. He accordingly promised, and sought out an opportunity to betray him without a disturbance.

PREPARATION

7. Now the day of the Unleavened Bread came, on which the passover had to be sacrificed. 8. And he sent Peter and John, saying, "Go and prepare for us the passover that we may eat it." 9. But they said, "Where dost thou want us to prepare it?" 10. And he said to them, "Behold, on your entering the city, there will meet you a man carrying a pitcher of water; follow him into the house into which he goes. 11. And you shall say to the master of the house, 'The Master says to thee, "Where is the guest chamber, that I may eat the passover there with my disciples?"' 12. And he will show you a large upper room furnished; there make ready." 13. And they went, and found just as he had told them; and they prepared the passover.

7-13: Matt. 26, 17-19; Mark 14, 12-16.

THE HOLY EUCHARIST

14. And when the hour had come, he reclined at table, and the twelve apostles with him. 15. And he said to them, "I have greatly desired to eat this passover with you before I suffer; 16. for I say to you that I will eat of it no more, until it has been fulfilled in the kingdom of God." 17. And having taken a cup, he gave thanks and said, "Take this and share it among you; 18. for I say to you that I will not drink of the fruit of the vine, until the kingdom of God comes."

19. And having taken bread, he gave thanks and broke, and gave it to them, saying, "This is my body, which is being

19f: Matt. 26, 26-28; Mark 14, 22-24; 1 Cor. 11, 23-25.

22, 19. *This is My Body...*: At that moment the Sacrament of the Holy Eucharist was instituted. "What are the necessary constituents of a Sacrament? Three elements are necessary: the matter, the form and the minister, who must have the intention of doing what the Church intends to be done. The matter of the Sacrament is the perceptible element that is required to make it, as water in Baptism and bread in the Holy Eucharist. The form is the

given for you; do this in remembrance of me." 20. In like manner he took also the cup after the supper, saying, "This cup is the new covenant in my blood, which shall be shed for you."

sentence which the minister must recite while in the act of applying the matter, as Jesus did Who, while holding the bread in His hands, said: This is My Body. The minister is the person who administers the Sacrament in the Name and through the authority of Jesus Christ", just as He did when instituting the Holy Eucharist and as the Church always has done since then. May the faithful understand the great honor and religious cult and veneration of which the Sacraments, these celestial and divine gifts which overflow from the Most Loving Heart of Jesus, are worthy of; may they make use of them with piety and devotion, because the most merciful Savior instituted them for everyone's salvation; may they grow to love Christian perfection to such an extent as to consider it a grave misfortune to remain without the Sacraments, especially those of Penance and the Holy Eucharist. (CR. 2, 165.)

Do this in remembrance of Me: with these words Jesus Christ instituted the Sacrament of Holy Orders, giving to the Apostles and to their successors the power to offer His Body in the Holy Sacrifice of the Mass, as the Council of Trent teaches us. With the same words

THE BETRAYER

21. "But behold, the hand of him who betrays me is with me on the table."

21-23. Matt. 26, 21-24; Mark 14, 18-21, John 13, 21-26.

with which Jesus ordained the Apostles Priests, and commanded them to celebrate the divine mysteries, He also imposed the obligation of attending Mass upon the faithful. "What is the Mass? The Mass is the Sacrifice of the New Law in which Christ, through the ministry of the Priest, offers Himself to God in an unbloody manner under the appearances of bread and wine. Are we obliged to assist at Mass? Yes, we are obliged to assist at Mass on Sunday and holy days of obligation unless we are seriously impeded." "When a Priest celebrates," says the Imitation of Christ, "he honors God, he makes the Angels happy, he edifies the Church, he helps the living, he gives suffrage to the dead, and renders himself partaker of all good things." (Book 4, chap. 5) "The Sacrifice of the Mass is offered for four purposes: 1. To adore God; 2. To thank Him; 3. To obtain His blessings; 4. To obtain His mercy for the living and for the souls in Purgatory. (CCG. 408.) The best way to assist at Mass is to unite with the Priest in offering the divine Victim to God thinking of the Sacrifice of the Cross, and uniting ourselves to Jesus Christ by Holy Communion, either sacramentally or at least spiritually." (CCG. 413.)

22. For the Son of Man indeed goes his way, as it has been determined; yet woe to that man by whom he will be betrayed." 23. And they began to inquire among themselves which of them it might be that was about to do this.

CONTENTION AMONG THE APOSTLES

24. Now there arose also a dispute among them, which of them was reputed to be the greatest. 25. But he said to them, "The kings of the Gentiles lord it over them, and they who exercise authority over them are called Benefactors. 26. But not so with you. On the contrary, let him who is the greatest among you become as the youngest, and him

22: Ps. 40, 9.—25-27: Matt. 18, 1-4; 20, 25-28; Mark 10, 42-45.

22. *Woe to that man...*: "but woe also to him who receives Holy Communion unworthily and who, as Judas did, betrays the Son of Man by giving Him, not to the Jews, but to his sin-stained members." (St. Bede, Beelin, 5, 519.) "Does he who receives a Sacrament of the living knowing that he is not in the state of grace, commit sin? Yes, he commits a serious sin called a sacrilege, because he receives a sacred thing unworthily." Never make a sacrilegious Communion!

who is the chief as the servant. 27. For which is the greater, he who reclines at table, or he who serves? Is it not he who reclines? But I am in your midst as he who serves. 28. But you are they who have continued with me in my trials. 29. And I appoint to you a kingdom, even as my Father has appointed to me, 30. that you may eat and drink at my table in my kingdom; and you shall sit upon thrones, judging the twelve tribes of Israel."

PETER'S DENIALS PREDICTED

31. And the Lord said, "Simon, Simon, behold, Satan has desired to have you, that he may sift you as wheat. 32. But I have prayed for thee, that thy faith may not fail; and do thou, when

32. *That thy faith. . . .*: here is taught St. Peter's infallibility as Head of the Church. His faith will never weaken, that is, he will never fall into error as did the heretics who separated themselves from the See of truth. The Holy Father is infallible in matters of faith, but he is not impeccable. In fact, Peter sinned, but he did not lose his faith. The infallibility which Jesus asked for St. Peter as Head of the Church did not perish with him, but continues in his successors, the Supreme Pontiffs. "Can the

once thou hast turned again, strengthen thy brethren." 33. But he said to him, "Lord, with thee I am ready to go both to prison and to death!" 34. But he said, "I tell thee, Peter, a cock will not crow this day, until thou hast denied three times that thou knowest me."

And he said to them, 35. "When I sent you forth without purse or wallet or

34: Matt. 26, 33-35; Mark 14, 29-31.—35: Matt. 10, 9.

Pope by himself err when he teaches the truths revealed by God? No, the Pope, by himself, does not err when he teaches the truths revealed by God, that is, he is infallible, as the Church. The Roman Pontiff uses his privilege of personal infallibility when he speaks 'ex cathedra', that is, as Shepherd and Teacher of all Christians, he defines a doctrine of Faith or Morals to be believed by the whole Church." (CCG. 156.)

In the midst of a great multitude, Peter was chosen to hold the Primacy over all the people, all the Apostles and all the Fathers of the Church, so that, no matter the number of the Priests and Bishops, all should be governed directly by Peter, although principally by Jesus Christ. (St. Leo M. TCA. 1, p. 200.) Reason alone is sufficient to understand that the true Church must be infallible: in fact, if a controversy should arise among the faithful, who

sandals, did you lack anything?" 36. And they said, "Nothing." Then he said to them, "But now, let him who has a purse take it, and likewise a wallet; and let him who has no sword sell his tunic and buy one. 37. For I say to you that this which is written must yet be fulfilled in me, 'And he was reckoned among the wicked.' For that which concerns me is at its end." 38. And they said, "Lord, behold, here are two swords." And he said to them, "Enough."

2. *THE PASSION AND DEATH OF JESUS*

THE AGONY IN THE GARDEN

39. And he came out and went, according to his custom, to the Mount of Olives, and the disciples also followed him. 40. But when he was at the place,

37: Isa. 53, 12.—39: Matt. 26, 36; Mark 14, 32; John 18, 1.

would put an end to the difficulty, if the Church of Jesus Christ were subject to error? (TCA. 1, p. 209.) What, then, is our duty in regard to the truths that the Church teaches? It is our duty to believe and live according to her teachings. (cfr. CCG: 157.)

he said to them, "Pray, that you may not enter into temptation." 41. And he himself withdrew from them about a stone's throw, and kneeling down, he began to pray, 42. saying, "Father, if thou art willing, remove this cup from me; yet not my will but thine be done." 43. And there appeared to him an angel from heaven to strengthen him. And falling into agony he prayed the more earnestly.

44. And his sweat became as drops of blood running down upon the ground. 45. And rising from prayer he came to the disciples, and found them sleeping for sorrow. 46. And he said to them, "Why do you sleep? Rise and pray, that you may not enter into temptation."

JESUS ARRESTED

47. And while he was yet speaking, behold, a crowd came; and he who was called Judas, one of the Twelve, was going before them, and he drew near to Jesus to kiss him. 48. But Jesus said to him, "Judas, dost thou betray the Son of Man with a kiss?"

41: Matt. 26, 39; Mark 14, 35.—47-53: Matt. 26, 47-56; Mark 14, 43-50; John 18, 3-11.

49. But when they who were about him saw what would follow, they said to him, "Lord, shall we strike with the sword?" 50. And one of them struck the servant of the high priest and cut off his right ear. 51. But Jesus answered and said, "Bear with them thus far." And he touched his ear and healed him. 52. But Jesus said to the chief priests and captains of the temple and elders, who had come out against him, "As against a robber have you come out, with swords and clubs. 53. When I was daily with you in the temple, you did not stretch forth your hands against me. But this is your hour, and the power of darkness."

PETER'S DENIAL

54. Now having seized him, they led him away to the high priest's house; but Peter was following at a distance. 55. And when they had kindled a fire in the middle of the courtyard, and were seated together, Peter was in their midst. 56. But a certain maidservant saw him

54: Matt. 26, 57; Mark 14, 53; John 18, 24.-55 62. Matt. 26, 69-75 Mark 14, 66-72; John 18, 16-18, 25-27.



sitting at the blaze, and after gazing upon him she said, "This man too was with him." 57. But he denied him, saying, "Woman, I do not know him." 58. And after a little while someone else saw him and said, "Thou, too, art one of them." But Peter said, "Man, I am not." 59. And about an hour later another insisted, saying, "Surely this man,

too, was with him, for he also is a Galilean." 60. But Peter said, "Man, I do not know what thou sayest." And at that moment, while he was yet speaking, a cock crowed. 61. And the Lord turned and looked upon Peter. And Peter remembered the word of the Lord, how he said, "Before a cock crows, thou wilt deny me three times." 62. And Peter went out and wept bitterly.

JESUS BEFORE THE SANHEDRIN

63. And the men who had him in custody began to mock him and beat him. 64. And they blindfolded him, and kept striking his face and asking him, saying, "Prophecy, who is that struck thee?" 65. And many other things they kept saying against him, reviling him.

66. And as soon as day broke, the elders of the people and the chief priests and Scribes gathered together; and they led him away into their Sanhedrin, saying, "If thou art the Christ, tell us." 67. And he said to them, "If

61: Matt. 26, 34; Mark 14, 30; John 13, 38.—63f: Matt. 26, 67f; Mark 14, 65.—66-71: Matt. 26, 63-66; Mark 14, 61-64; John 18, 19-21.—66: Matt. 27, 1; Mark 15, 1; John 18, 28.

I tell you, you will not believe me; 68. and if I question you, you will not answer me, or let me go. 69. But henceforth, the Son of Man will be seated at the right hand of the power of God."

70. And they all said, "Art thou, then, the Son of God?" He answered, "You yourselves say that I am." 71. And they said, "What further need have we of witness? For we have heard it ourselves from his own mouth."

CHAPTER 23

JESUS BEFORE PILATE

1. And the whole assemblage rose, and took him before Pilate. 2. And they began to accuse him, saying, "We have found this man perverting our nation, and forbidding the payment of taxes to Caesar, and saying that he is Christ a king." 3. So Pilate asked him, saying, "Art thou the king of the Jews?" And he answered him and said, "Thou sayest it." 4. And Pilate said to the chief priests and to the crowds, "I find no guilt in this man."

2: Matt. 22, 21; Mark 12, 17.—3: Matt. 27, 11; Mark 15, 2; John 18, 33.

5. But they persisted, saying, "He is stirring up the people, teaching throughout all Judea, and beginning from Galilee even to this place." 6. But Pilate, hearing Galilee, asked whether the man was a Galilean. 7. And learning that he belonged to Herod's jurisdiction, he sent him back to Herod, who likewise was in Jerusalem in those days.

JESUS BEFORE HEROD

8. Now when Herod saw Jesus, he was exceedingly glad; for he had been a long time desirous to see him, because he had heard so much about him, and he was hoping to see some miracle done by him. 9. Now he put many questions to him, but he made him no answer.

10. Now the chief priests and Scribes were standing by, vehemently accusing him. 11. But Herod, with his soldiery, treated him with contempt and mocked him, arraying him in a bright robe, and sent him back to Pilate. 12. And Herod and Pilate became friends that very day; whereas previously they had been at enmity with each other.

JESUS AGAIN BEFORE PILATE

13. And Pilate called together the chief priests and the rulers and the people, 14. and said to them, "You have brought before me this man, as one who perverts the people; and behold, I upon examining him in your presence have found no guilt in this man as touching those things of which you accuse him. 15. Neither has Herod; for I sent you back to him, and behold, nothing deserving of death has been committed by him. 16. I will therefore chastise him and release him."

17. Now at festival time it was necessary for him to release to them one prisoner. 18. But the whole mob cried out together, saying, "Away with this man, and release to us Barabbas!" — 19. one who had been thrown into prison for a certain riot that had occurred in the city, and for murder. 20. But Pilate spoke to them again, wishing to release Jesus. 21. But they kept shouting, saying, "Crucify him! Crucify him!" 22. And he said to them a third time,

14: John 18, 38; 19, 4.—18-25: Matt. 27, 16-26; Mark 15, 7-15; John 18, 40.

"Why, what evil has this man done? I find no crime deserving of death in him. I will therefore chastise him and release him."

23. But they persisted with loud cries, demanding that he should be crucified; and their cries prevailed. 24. And Pilate pronounced sentence that what they asked for should be done. 25. So he released to them him who for murder and riot had been put in prison, for whom they were asking; but Jesus he delivered to their will.

THE WAY OF THE CROSS

26. And as they led him away, they laid hold of a certain Simon of Cyrene, coming from the country, and upon him they laid the cross to bear it after Jesus. 27. Now there was following him a great crowd of the people, and of women, who were bewailing and lamenting him. 28. But Jesus turning to them said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. 29. For behold, days are coming in which men will say,

26: Matt. 27, 32 Mark 15, 21.

'Blessed are the barren, and the wombs that never bore, and breasts that never nursed.' 30. Then they will begin to say to the mountains, 'Fall upon us,' and to the hills, 'Cover us!' 31. For if in the case of green wood they do these things, what is to happen in the case of the dry?" 32. Now there were also two other malefactors led to execution with him.

THE CRUCIFIXION

33. And when they came to the place called the Skull, they crucified him there, and the robbers, one on his right hand and the other on his left. 34. And Jesus said, "Father, forgive them, for they do not know what they are doing." Now in dividing his garments, they cast lots.

35. And the people stood looking on; and the rulers with them kept sneering at him, saying, "He saved others; let him save himself, if he is the Christ, the chosen one of God." 36. And the soldiers also mocked him, coming to him and offering him common wine,

30: Isa. 2, 19; Os. 10, 8; Apoc. 6, 16.—33: Matt. 27, 33; Mark 15, 22; John 19, 17

37. and saying, "If thou art the King of the Jews, save thyself!"

38. And there was also an inscription written over him in Greek and Latin and Hebrew letters, "This is the King of the Jews."

39. Now one of those robbers who were hanged was abusing him, saying, "If thou art the Christ, save thyself and us!" 40. But the other in answer rebuked him and said, "Dost not even thou fear God, seeing that thou art under the same sentence? 41. And we indeed justly, for we are receiving what our deeds deserved; but this man has done nothing wrong." 42. And he said to Jesus, "Lord, remember me when thou comest into thy kingdom." 43. And Jesus said to him, "Amen I say to thee, this day thou shalt be with me in paradise."

THE DEATH OF JESUS

44. It was now about the sixth hour, and there was darkness over the whole land until the ninth hour. 45. And the sun was darkened, and the curtain of the temple was torn in the middle.

46. And Jesus cried out with a loud voice and said, "Father, into thy hands I commend my spirit." And having said this, he expired.

47. Now when the centurion saw what had happened, he glorified God, saying, "Truly this was a just man."

48. And all the crowd that collected for the sight, when they beheld what things had happened, began to return beating their breasts. 49. But all his acquaintances, and the women who had followed him from Galilee, were standing at a distance looking on.

THE BURIAL

50. And behold, there was a man named Joseph, a counsellor, a good and just man — 51. he had not been party to their plan of action — of Arimathea, a town of Judea, who was himself looking for the kingdom of God. 52. He went to Pilate and asked for the body of Jesus. 53. And he took him down, and wrapped him in a linen cloth, and laid him in a rockhewn tomb where no one had ever yet been laid. 54. And

46: Ps. 30, 6.—50-56: Matt. 27, 57-61; Mark 15, 42-47; John 19, 38-42.

it was Preparation Day, and the Sabbath was drawing on. 55. And the women who had come with him from Galilee, followed after, and beheld the tomb, and how his body was laid. 56. And they went back and prepared spices and ointments. And on the Sabbath they rested, in accordance with the commandment.

3. *THE RESURRECTION OF JESUS*

CHAPTER 24

THE WOMEN AT THE GRAVE

1. But on the first day of the week at early dawn, they came to the tomb, taking the spices that they had prepared, 2. and they found the stone rolled back from the tomb. 3. But on entering, they did not find the body of the Lord Jesus. 4. And it came to pass, while they were wondering what to make of this, that, behold, two men stood by them in dazzling raiment. 5. And when the women were struck with fear and bowed their faces to the ground, they said

1-10 Matt. 28, 1-8; Mark 16, 1-8; John 20. 1.

to them, "Why do you seek the living one among the dead? 6. He is not here, but has risen. Remember how he spoke to you while he was yet in Galilee, 7. saying that the Son of Man must be betrayed into the hands of sinful men, and be crucified, and on the third day rise."

8. And they remembered his words. 9. And having returned from the tomb,

7: 9, 22; Matt. 16, 21; 17, 21f; Mark 9, 30.

24, 6. *He is risen*: "It is not a difficult thing," said St. Augustine, "to believe that Christ died; in fact, the pagans and the Jews, and the wicked, all believe that He died. But the faith of the Catholics rests in the Resurrection of Christ: for us, this is great, to believe that He is risen." (Psalm 120; 6.) For this reason, Jesus frequently spoke of the Resurrection, and He almost never spoke of His passion to His disciples without alluding to the Resurrection. (CR. 1, 76.) "Believe, then, in His Resurrection," exhorts St. Augustine, and with St. Paul he confesses with joy: "For we know that Christ having risen from the dead, dies now no more, death shall no longer have dominion over Him!" (Rom. 6: 9.) "Mankind used to see everyone die, but never saw anyone come back to life; it therefore had something to fear and did not know what to hope for. But in order that I might have the hope

they reported all these things to the Eleven, and to all the rest. 10. Now, it was Mary Magdalene and Joanna and Mary, the mother of James, and the other women who were with them, who were telling these things to the apostles. 11. But this tale seemed to them to be nonsense, and they did not believe the women.

12. But Peter arose and ran to the tomb; and stooping down, he saw the linen cloths laid there; and he went away wondering to himself at what had come to pass.

EMMAUS

13. And behold, two of them were going that very day to a village named Emmaus, which is sixty stadia from Je-

13: Mark 16, 12f.

of resurrecting, which I lacked, You, O my God, came back to life before me, so that, where You preceded me, I may hope to follow You. Such are the words of the Church to her God; such are the words of the body to its Head": and such is the sigh of the true Catholic towards his Savior. (St. Augustine, Bell. 169-170.)

13. *Emmaus* is about 12 kilometres from Jerusalem and is commonly identified with the "Qubeibah" of today.

rusalem. 14. And they were talking to each other about all these things that had happened. 15. And it came to pass, while they were conversing and arguing together, that Jesus himself also drew near and went along with them. 16. but their eyes were held, that they should not recognize him. 17. And he said to them, "What words are these that you are exchanging as you walk and are sad?"

18. But one of them, named Cleophas, answered and said to him, "Art thou the only stranger in Jerusalem who does not know the things that have happened there in these days?" 19. And he said to them, "What things?"

And they said to him, "Concerning Jesus of Nazareth, who was a prophet, mighty in work and word before God and all the people; 20. and how our chief priests and rulers delivered him up to be sentenced to death, and crucified him. 21. But we were hoping that it was he who should redeem Israel. Yes, and besides all this, today is the third day since these things came to pass. 22. And moreover, certain women



of our company, who were at the tomb before it was light, astounded us, 23. and not finding his body, they came, saying that they had also seen a vision of angels, who said that he is alive. 24. So some of our company went to the tomb, and found it even as the women had said, but him they did not see."

25. But he said to them, "O foolish ones and slow of heart to believe in all

that the prophets have spoken! 26. Did not the Christ have to suffer these things before entering into his glory?" 27. And beginning then with Moses and with all the Prophets, he interpreted to them in all the Scriptures the things referring to himself.

28. And they drew near to the village to which they were going, and he acted as though he were going on. 29. And they urged him, saying, "Stay with us, for it is getting towards evening, and the day is now far spent." And he went in with them. 30. And it came to pass when he reclined at table with them, that he took the bread and blessed and broke and began handing it to them. 31. And their eyes were opened, and they recognized him; and he vanished from their sight. 32. And they said to each other, "Was not our heart burning within us while he was speaking on the road and explaining to us the Scriptures?"

33. And rising up that very hour, they returned to Jerusalem, where they found the Eleven gathered together and those who were with them, 34. saying, "The Lord has risen indeed, and has

appeared to Simon." 35. And they themselves began to relate what had happened on the journey, and how they recognized him in the breaking of the bread.

JESUS APPEARS TO THE ELEVEN

36. Now while they were talking of these things, Jesus stood in their midst, and said to them, "Peace be to you! It is I, do not be afraid." 37. But they were startled and panic-stricken, and thought that they saw a spirit.

38. And he said to them, "Why are you disturbed, and why do doubts arise

36: Mark 16, 14 John 20, 19.

36. *He appeared through closed doors.* His glorious Body is no longer subject to the laws of matter. The body of the just will be similar to that of Jesus, after the resurrection, because the members must have the same nature as the Head. Holy Communion received well, will render our body beautiful, always young and covered with glory; it renders us similar to the glorious Jesus, Whom we receive. Behold the secret of rendering the body young and happy in eternity.

The Phrase: "It is I, do not be afraid," which is found in the Vulgate, is missing in the Greek.

in your hearts. 39. See my hands and feet, that it is I myself. Feel me and see; for a spirit does not have flesh and bones, as you see I have." 40. And having said this, he showed them his hands and his feet. 41. But as they still disbelieved and marvelled for joy, he said, "Have you anything here to eat?" 42. And they offered him a piece of broiled fish and a honeycomb. 43. And when he had eaten in their presence, he took what remained and gave it to them.

THE LAST INSTRUCTIONS OF JESUS

44. And he said to them, "These are the words which I spoke to you while I was yet with you, that all things must be fulfilled that are written in the Law of Moses and the Prophets and

44-45. Jesus Christ appeared ten times after His Resurrection. But, as St. John says, not all was written: certainly Jesus had many talks with His disciples during the time between the Resurrection and the Ascension. (St. Augustine.) "What did Jesus Christ do after His Resurrection? Jesus Christ remained on earth forty days after His Resurrection: then He ascended into Heaven where He sits at the

the Psalms concerning me." 45. Then he opened their minds, that they might understand the Scriptures. 46. And he said to them, "Thus it is written; and thus the Christ should suffer, and should rise again from the dead on the third day; 47. and that repentance and remission of sins should be preached in his name to all the nations, beginning from Jerusalem. 48. And you yourselves are witnesses of these things. 49. And I send forth upon you the promise of my Father. But wait here in the city, until you are clothed with power from on high."

46: Ps. 18, 6.—48: Acts 1, 8. 22.—49: John 14, 26.

right hand of God, the Father Almighty. Why did He remain on earth forty days? Christ remained on earth forty days after His Resurrection to prove that He had truly risen from the dead, to confirm the disciples in their faith in Him, and to complete their instruction in His doctrine." In fact, in this apparition and in the others, Jesus confirmed the Apostles in their faith in Him by making them see how the prophecies, which were to be fulfilled in His Person, had really been fulfilled; He instructs them in their future mission and in the institution of the Church.

4. THE ASCENSION OF JESUS

THE ASCENSION

50. Now he led them out towards Bethany, and he lifted up his hands and blessed them. 51. And it came to pass as he blessed them, that he parted from them and was carried up into heaven. 52. And they worshipped him, and returned to Jerusalem with great joy. 53. And they were continually in the temple, praising and blessing God. Amen.

THE GOSPEL ACCORDING TO ST. JOHN

INTRODUCTION

St. John, "the disciple whom Jesus loved," was the last to write his Gospel. He was a young man when first called to the apostolate and lived to an advanced old age. At Ephesus, where he lived till about the year 100 A. D., he wrote the Gospel at the request of the Elders.

John and James were the sons of Zebedee, of the town of Bethsaida. They were fishermen by trade. They had attached themselves as disciples to John the Baptist, and from him learned that Jesus was the Messiah. They were among the first whom Jesus invited to follow Him, and later were called to be with Him permanently. They were among the chosen Twelve. With Peter, they were permitted to share some of the more hidden experiences of their Master.

John was particularly intimate with Jesus, as his title of "beloved disciple" and his position at the Last Supper clearly show. To him our Lord entrusted the care of the Blessed Virgin. We do not wonder, therefore, that he was able to reach such spiritual heights in his Gospel, or that tradition has assigned to him the symbol of the eagle.

The purpose of the Gospel is stated in 20, 31: "...that you may believe ~~that~~ that Jesus is the Christ, the Son of God, and that believing you may have life in his name." To establish this truth, the evangelist recounts certain of our Lord's miracles, and the teachings which were associated with them. He assumes that his readers know the Synoptic Gospels, and in some points completes their narrative. But all other possible motives of the Gospel are subordinate to his main theme, which he unfolds with convincing force.

THE HOLY GOSPEL OF JESUS CHRIST ACCORDING TO ST. JOHN

Prologue

CHAPTER I

THE WORD IN HIMSELF

1. In the beginning was the Word, and the Word was with God; and the Word was God. 2. He was in the be-

1ff: Prov. 8, 22-30.—1: Gen. 1, 1; Apoc. 19, 13; 1 John 1, 1f.

1, 2. The Evangelist reassumes the three propositions which precede in this one: "He was in the beginning with God". The first of the preceding propositions taught us when the Word was: He was in the beginning, that is, before all other things; the second, with Whom He was: with God; the third, Whom He was: He was God. (Origen, Bell. 2, 19.) "Who is God? God is the Supreme Being, infinitely perfect, Who made all things and keeps them in existence. Has God always existed? Yes, God always was and always will be: He is the Eternal."

St. Gregory the Great teaches: "God is in everything, outside of everything, before everything, above everything, and below everything."

— 561 —

ginning with God. 3. All things were made through him, and without him

3: 1 Cor. 8, 6.

He is above everything because of His Omnipotence; before everything because He always was; below everything because He sustains them; outside of everything because of His immensity; in all because of His spirituality and faculty of penetration... He is in all places and not enclosed in any; He is everywhere and not restricted to any one place; He is seen everywhere in His creatures, without ever being seen what He is in reality. O abyss of greatness! Who, then, is God? ... Let us adore Him and remain silent! ..." (TCA. 1, p. 468.)

3. This verse clearly confirms the fact that neither things, nor Angels, nor men made themselves, and re-echoes the first words of the Bible: "In the beginning God created Heaven and earth". (Gen. 1: 1.) Hence the Church makes us study as the first and fundamental truth in the Catechism: "Who made us? God made us. What do we mean when we say that God is the Creator? When we say that God is the Creator we mean that He made all things from nothing by His almighty power. Did God create only the material things in this world? God did not create only the material things in the world but also the pure spirits, that is, the Angels: and He creates the soul of every man." Speaking of the creation, St. Augustine wrote: "Behold, the earth and

was made nothing that has been made.
4. In him was life, and the life was

4: 5, 26.

sky exist, and they cry out: 'We are, because we were created, nor were we, before existing, able to make ourselves'. Now, this language of theirs is evidence itself. Hence, O Lord, You made these things; You Who are beautiful, made them beautiful; You Who are good, made them good; You Who are Being, made them to be." ("Confessions", book 2, Chapter 4.) "Why did God deign to create all these things? In order to manifest His perfections by means of the goods given to creatures, and certainly not to acquire or add something to His own beatitude. Does God take care of all created things? Yes, in fact, He positively preserves them and upholds them — otherwise they would return to nothing — and He governs them so that nothing happens or could happen without God's will or permission. This care that God takes of created things is called Divine Providence." (CCG. 52-53-54.)

Divine Providence is never lacking, in fact, it is closest to us when times are the hardest and most difficult for us. For him who has faith, how consoling it is to be able to say: "God made me! God governs me! God wants me with Him!" O! Let us trust in God, our Creator and Redeemer: He does not wish us evil, but only good, so much so, that in His omnipotent love for us, He knows how to

the light of men. 5. And the light shines in the darkness; and the darkness grasped it not.

THE WORD'S MISSION

6. There was a man, one sent from God, whose name was John. 7. This man came as a witness, to bear witness concerning the light, that all might believe through him. 8. He was not himself the light, but was to bear witness to the light. 9. It was the true light that enlightens every man who comes into the world. 10. He was in the world, and the world was made through him, and the world knew him not. 11. He came unto his own, and his own received him not. 12. But to as many as

5: 3, 19.—6f: Matt. 3, 1.—12: Gal. 3, 26.

turn to our advantage even those things which we consider evil, in fact even sins, if man repents.

5. *The darkness* are the men who are slaves of sin and enveloped in the ignorance of the things of God. *And the darkness grasped it not*, in fact, these men fought against it, but were not able to suffocate it; neither were they able to stop its progress nor impede it from extending itself to the entire world.

received him he gave the power of becoming sons of God; to those who believe in his name: 13. Who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

THE WORD INCARNATE

14. And the Word was made flesh, and dwelt among us. And we saw his glory — glory as of the only-begotten of the Father — full of grace and of truth. 15. John bore witness concerning him, and cried, "This was he of whom I said, 'He who is to come after me has been set above me, because he was before me.'" 16. And of his fullness we have all received, grace for grace. 17. For the Law was given through Moses;

13: 3, 5f.—14: 1 John 1, 1ff.—15: 1, 19-34; 3, 22-30.

13. *Not of blood*, which is the material cause of generation; *nor of the will of the flesh*, that is, nor by natural instinct; *nor of the will of man*, that is, not even through the will of man in so far as it is reasonable and good; *but of God*. Hence the natural birth is opposed by or replaced by the supernatural birth, which takes place in Baptism, as Jesus said to Nicodemus. (John 3: 5.) (Voste.)

grace and truth came through Jesus Christ. 18. No one has at any time seen God The only-begotten Son, who is in the bosom of the Father, he has revealed him.

I: THE PUBLIC MINISTRY OF JESUS

I

THE WITNESS OF JOHN THE BAPTIST

19. And this is the witness of John, when the Jews sent to him from Jerusalem priests and Levites to ask him, "Who art thou?" 20. And he acknowledged and did not deny; and he acknowledged, "I am not the Christ." 21. And they asked him, "What then? Art thou Elias?" And he said, "I am not." "Art thou the Prophet?" And he answered, "No."

22. They therefore said to him, "Who art thou? that we may give answer to those who sent us. What hast thou to say of thyself?" 23. He said, "I am the voice of one crying in the desert, 'Make

23: Isa. 40, 3; Matt. 3, 3.

straight the way of the Lord,' as said Isaias the prophet."

24. And' they who had been sent were from among the Pharisees. 25. And they asked him, and said to him, "Why, then, dost thou baptize, if thou art not the Christ, nor Elias, nor the Prophet?" 26. John said to them in answer, "I baptize with water; but in the midst of you there has stood one whom you do not know. 27. He it is who is to come after me, who has been set above me, the strap of whose sandal I am not worthy to loose."

28. These things took place at Bethany, beyond the Jordan, where John was baptizing.

29. The next day John saw Jesus coming to him, and he said, "Behold, the lamb of God, who takes away the sin of the world! 30. This is he of whom I said, 'After me there comes one who has been set above me, because he was before me.' 31. And I did not know

26: Luke 3, 16.

28. *Bethany*, also called *Bethabara*, was in *Perca* "beyond the Jordan" and was not the *Bethany* where *Lazarus* lived.

him. But that he may be known to Israel, for this reason have I come baptizing with water."

32. And John bore witness, saying, "I beheld the Spirit descending as a dove from heaven, and it abode upon him. 33. And I did not know him. But he who sent me to baptize with water said to me, 'He upon whom thou wilt see the Spirit descending, and abiding upon him, he it is who baptizes with the Holy Spirit.' 34. And I have seen and have borne witness that this is the Son of God."

32: Matt. 3, 16.

33. *He it is Who baptizes with the Holy Spirit:* Jesus Christ instituted the Sacraments with his authority both divine and human. As God, He operates with His authority to produce the interior effects of the Sacraments, which are efficacious signs of grace, and as man, He acts as the principal minister of them. Hence the Priest or the person who administers a Sacrament is only the secondary minister. It is always God Who gives value to the Sacrament and interiorly imparts it to the soul, if she does not have any impediments, while the secondary minister administers it in an external, perceptible manner. (Cfr. R.C. 2, 162.) In fact, even if the secondary minister

THE FIRST DISCIPLES

35. Again the next day John was standing there, and two of his disciples. 36. And looking upon Jesus as he walked by, he said, "Behold the lamb of God!" 37. And the two disciples heard him speak, and they followed Jesus.

38. But Jesus turned round, and seeing them following him, said to them, "What is it you seek?" They said to him, "Rabbi (which interpreted means Master), where dwellest thou?" 39. He said to them, "Come and see." They

were wicked, if, in conferring the Sacrament, he observes what the Church prescribes, the person receiving the Sacrament will not suffer any damage. Why? Because the secondary minister does not act in his own name, when he administers a Sacrament, but does so in the Name of Christ.

St. Augustine illustrates this truth with the memorable words: "Judas baptized and no one re-baptized after him; the Baptist baptized and those whom he baptized were re-baptized. Why? Because Judas' Baptism, even though administered by Judas, was Christ's Baptism: while that of the Baptist was of the Baptist. Justly, then, do we prefer, not Judas to John, but Christ's Baptism, even though administered by Judas rather than that of the Baptist even if

came and saw where he was staying; and they stayed with him that day. It was about the tenth hour.

40. Now Andrew, the brother of Simon Peter, was one of the two who had heard John and had followed him.

41. He found first his brother Simon and said to him, "We have found the Messiah (which interpreted is Christ)."

42. And he led him to Jesus. But Jesus, looking upon him, said, "Thou art Simon, the son of John; thou shalt be called Cephas (which interpreted is Peter)."

43. The next day he was about to leave for Galilee, and he found Philip. And Jesus said to him, "Follow me."

44. Now Philip was from Bethsaida, the town of Andrew and Peter.

41: 4, 25; Ps. 2, 2.—42: Matt. 16, 18.

administered by him." (R.C. 2, 162.) Let us admire how provident, wise and delicate God has been towards the souls by not permitting that the value of the Sacraments should depend upon the conduct of the minister! He willed that the soul be able to approach the Sacraments with all confidence, always certain of receiving the holy effects from them, as long as she herself has the right dispositions.

45. Philip found Nathanael, and said to him, "We have found him of whom Moses in the Law and the Prophets wrote, Jesus the son of Joseph of Nazareth." 46. And Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see."

47. Jesus saw Nathanael coming to him, and said of him, "Behold a true Israelite in whom there is no guile!" 48. Nathanael said to him, "Whence knowest thou me?" Jesus answered and said to him, "Before Philip called thee, when thou wast under the fig tree, I saw thee." 49. Nathanael answered him and said, "Rabbi, thou art the Son of God, thou art King of Israel."

50. Answering, Jesus said to him, "Because I said to thee that I saw thee under the fig tree, thou dost believe. Greater things than these shalt thou see." 51. And he said to him, "Amen, amen, I say to you, you shall see heaven opened, and the angels of God ascending and descending upon the Son of Man."

CHAPTER 2

THE MARRIAGE FEAST AT CANA

1. And on the third day a marriage took place at Cana of Galilee, and the mother of Jesus was there. 2. Now Jesus too was invited to the marriage, and also his disciples. 3. And the wine having run short, the mother of Jesus said

2, 1. *Cana*, a small city in Galilee, near Nazareth.

2. *Jesus too was invited to the marriage:* The Son of God was present at this marriage to approve and sanctify matrimony, which He had instituted at the beginning of humanity, long before His Incarnation when He was still in the bosom of God the Father. (St. Bede, Bell. 3, 167.) "What is Matrimony? Matrimony is the Sacrament by which a baptized man and a baptized woman bind themselves for life in a lawful marriage and receive the grace to discharge their duties. The persons to be married must be in the state of grace, otherwise they commit a sacrilege." In fact, in imitation of the marriage couple of Cana, all couples should see to it that Jesus Christ and the Blessed Virgin Mary be spiritually present at their wedding by preparing themselves in the proper manner for this great Sacrament and by sealing it with a Holy Communion. In a spiritual sense, matrimony was destined by



The Marriage Feast at Cana

to him, "They have no wine." 4. And Jesus said to her, "What wouldst thou have me do, woman? My hour has not yet come." 5. His mother said to the attendants, "Do whatever he tells you."

6. Now six stone water-jars were placed there, after the Jewish manner of purification, each holding two or three measures. 7. Jesus said to them, "Fill the jars with water." And they

God to represent the union of Christ with the Church. (Sales, Eph. 5: 32.)

At the very beginning, matrimony, as a natural human union, was instituted by God for the propagation of the human race (Gen. 1: 27; 2: 18); later Christ raised it to the dignity of a Sacrament so that a new people would rise from the redeemed, educated to the cult of the true God and of our Savior. (R.C. 2, 292.) So that, as a Sacrament, matrimony would populate the Church, which is the kingdom of God on earth, with good cultivators of the true Faith" (R.C. 2, 291, p. 479) and fill Heaven with the elect, eternally happy with the same joy of their Creator.

4. *What wouldst thou have Me do, woman?* Others translate: "What do you or I have to do with this?" The word "woman" is used here in an affectionate, respectful sense, as Jesus later used it on the Cross.

6. *A Measure* was equivalent to 44.6 quarts.

filled them to the brim. 8. And Jesus said to them, "Draw out now, and take to the chief steward." And they took it to him.

9. Now when the chief steward had tasted the water after it had become wine, not knowing whence it was (though the attendants who had drawn the water knew), the chief steward called the bridegroom, 10. and said to him, "Every man at first sets forth the good wine, and when they have drunk freely, then that which is poorer. But thou hast kept the good wine until now."

11. This first of his signs Jesus worked at Cana of Galilee; and he manifested his glory, and his disciples believed in him. 12. After this he went down to Capharnaum, he and his mother, and his brethren, and his disciples. And they stayed there but a few days.

CLEANSING OF THE TEMPLE

13. Now the Passover of the Jews was at hand, and Jesus went up to Jerusalem. 14. And he found in the temple men selling oxen, sheep and doves, and

12: 7, 3. 10; Matt. 12, 46.—13-25: Matt. 21, 12-17; Mark 11, 15-19; Luke 19, 45-48.

money-changers at their tables. 15. And making a kind of whip of cords, he drove them all out of the temple, also the sheep and oxen, and he poured out the money of the changers and overturned the tables. 16. And to them who were selling the doves he said, "Take these things away, and do not make the house of my Father a house of business." 17. And his disciples remembered that it is written, "The zeal for thy house has eaten me up."

18. The Jews therefore answered and said to him, "What sign dost thou show us, seeing that thou dost these things?" 19. In answer Jesus said to them, "Destroy this temple, and in three days I will raise it up." 20. The Jews therefore said, "Forty-six years has this temple been in building, and wilt thou raise it up in three days?" 21. But he was speaking of the temple of his body. 22. When, accordingly, he had risen from the dead. his disciples remembered that he had said this, and they believed the Scripture and the word that Jesus had spoken.

17: Ps. 68, 10.—19: Matt. 26, 61.—22: 14, 26.

23. Now when he was at Jerusalem for the feast of the Passover, many believed in his name, seeing the signs that he was working. 24. But Jesus did not trust himself to them, in that he knew all men, 25. because he had no need that anyone should bear witness concerning man, for he himself knew what was in man.

CHAPTER 3

NICODEMUS

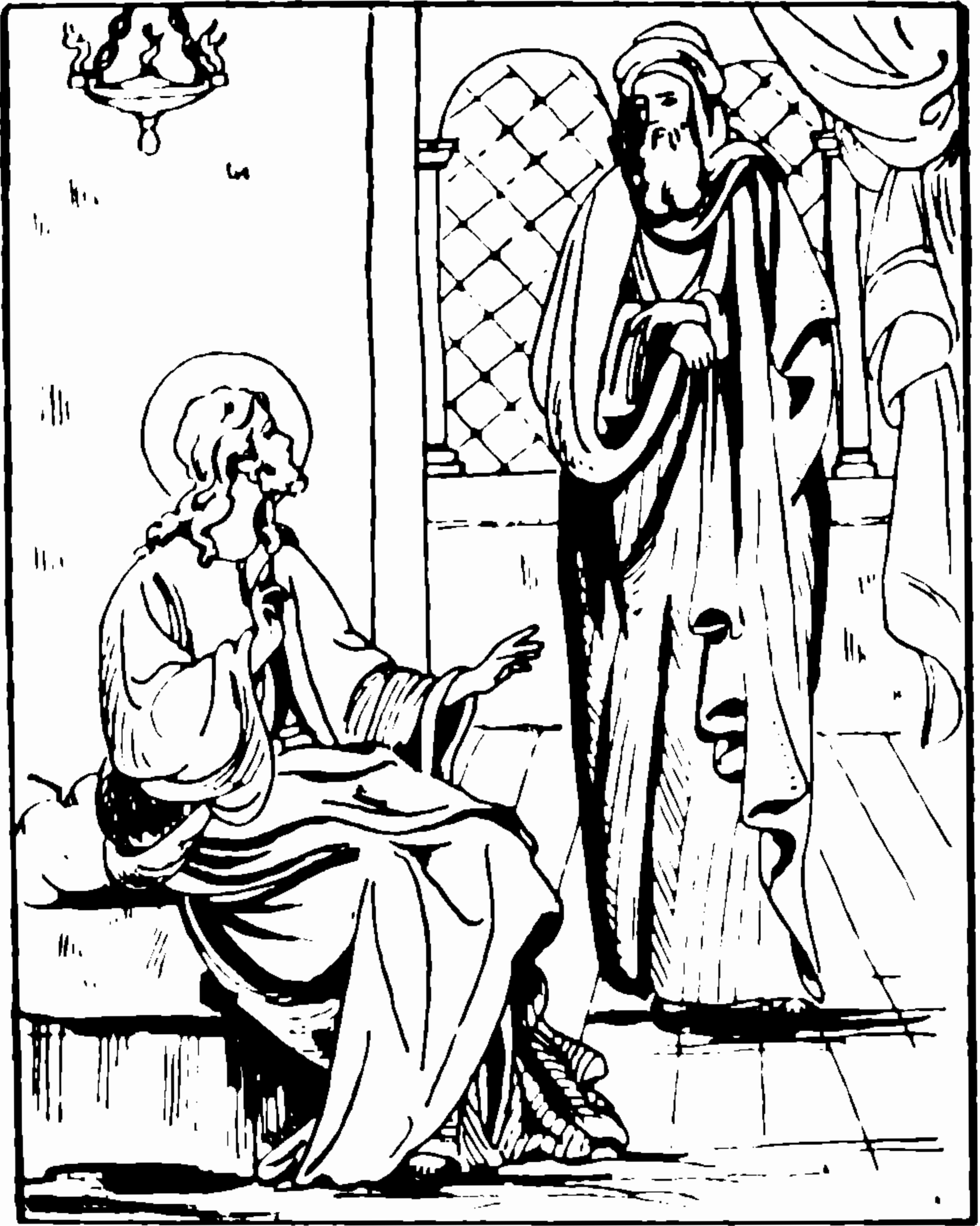
1. Now there was a certain man among the Pharisees, Nicodemus by name, a ruler of the Jews. 2. This man came to Jesus at night, and said to him, "Rabbi, we know that thou hast come a teacher from God, for no one can work these signs that thou workest unless God be with him." 3. Jesus answered and said to him, "Amen, amen, I say to thee, unless a man be born again, he cannot see the kingdom of God." 4. Nicodemus said to him, "How can a man be born when he is old? Can he

25: Matt. 9, 4.—3, 1: 7, 50; 19, 39.—3: 1, 13; 1 Pct. 1, 23.

enter a second time into his mother's womb and be born again?"

5. Jesus answered, "Amen, amen, I say to thee, unless a man be born again of water and the Spirit, he cannot enter into the kingdom of God. 6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7. Do not wonder that I said to thee, 'You must be born again.' 8. The wind blows where it will, and thou hearest its sound but dost not know where it comes from or where it goes. So is everyone who is born of the Spirit."

3, 5. *Unless a man be born again...*: this verse speaks of the rebirth to the spiritual life which Baptism operates in man. "In fact, Baptism cancels original sin, that is, that sin which humanity committed in Adam, and which, from Adam, comes down to each man through natural inheritance. Does Baptism transform man? Yes, Baptism transforms man in spirit and gives him a rebirth rendering him a new man; hence he is given a Saint's name in Baptism in order that he may imitate the Saint's virtues and have him as a protector." What effects does Baptism produce? Baptism confers the first sanctifying grace and the supernatural virtues, removing original sin and all actual sins, if there are any, together with the punishment due to sin; it imprints a spiritual mark, called



9. Nicodemus answered and said to him, "How can these things be?"

10. Answering him, Jesus said, "Thou

the character of a Christian, and renders one able to receive the other Sacraments." "In his

art a teacher in Israel and dost not know these things? 11. Amen, amen, I say to thee, we speak of what we know, and we bear witness to what we have seen; and our witness you do not receive. 12. If I have spoken of earthly things to you, and you do not believe, how will you believe if I speak to you of heavenly things? 13. And no one has ascended into heaven except him who has descended from heaven: the Son of Man who is in heaven.

state of perdition, man needed two things," wrote St. Thomas, "the first was to divest himself of the old man: the second was to participate in the divinity. Now, Jesus Christ gave us both: with Baptism He divested us of the old man and simultaneously rendered us participants of the divinity by means of His grace, thus making of us a new creature. (Cfr. TCA. I, p. 146.)

"What does he who receives Baptism promise? He promises to profess the faith and to observe the law of Jesus Christ; hence he renounces all that is opposed to it." Without faith it is impossible to please God and, on the other hand, faith without good works is dead. Heed well: "Not everyone who says to me, 'Lord, Lord,' shall enter the kingdom of Heaven; but he who does the will of my Father in Heaven shall enter the kingdom of

14. "And as Moses lifted up the serpent in the desert, even so must the Son of Man be lifted up, 15 that those who believe in him may not perish, but may have life everlasting."

16. For God so loved the world that he gave his only-begotten Son, that those who believe in him may not perish, but may have life everlasting. 17. For God did not send his Son into the world

14: Num. 21, 9.—16: 1 John 4, 9; Rom. 5, 8.

Heaven." (Matt. 7: 21.) "What does he who receives Baptism renounce? He renounces the devil, his works and his pomps, that is, the sins, the vanities of the world and its perverse maxims, which are contrary to the Gospel." "Therefore do not let sin reign in your mortal body...." (Rom. 6: 12.) "But now do you also put them all away: anger, wrath, malice, abusive language and foul-mouthed utterances. Do not lie to one another, because in Baptism you stripped yourselves of the old man, with his deeds, and put on the new. Put on therefore, as God's chosen ones, holy and beloved, a heart of mercy, kindness, humility, meekness, patience. Bear with one another and forgive one another, if anyone has a grievance against any other; even as the Lord has forgiven you, so also do you forgive. But above all these things have charity, which is the bond of perfection. (Col. 3: 5-14.)

in order to judge the world, but that the world might be saved through him. 18. He who believes in him is not judged; but he who does not believe is already judged, because he does not believe in the name of the only-begotten Son of God. 19. Now this is the judgment: The light has come into the world, yet men have loved the darkness rather than the light, for their works were evil. 20. For everyone who does evil hates the light, and does not come to the light, that his deeds may not be exposed. 21. But he who does the truth comes to the light that his deeds may be made manifest, for they have been performed in God.

"How do children who receive Baptism renounce the devil? They renounce the devil through their godparents. The parents, or the children's guardians, must have the infant baptized within eight or ten days after its birth. In fact, it is best to have the baby baptized immediately, thus securing grace and eternal happiness for it since a baby could easily die." And, "Unless a man be born again of water and the Spirit, he cannot enter into the kingdom of God"; hence, the child who dies without Baptism cannot enter Heaven. (Cfr. CCG. 376.)

THE WITNESS OF JOHN THE BAPTIST

22. After these things Jesus and his disciples came into the land of Judea, and he stayed there with them and baptized. 23. Now John was also baptizing in Aennon, near Salim, for there was much water there. And the people came and were baptized. 24. For John had not yet been put into prison.

25. Now there arose a discussion about purification between some of John's disciples and the Jews. 26. And they came to John and said to him, "Rabbi, he who was with thee beyond the Jordan, to whom thou hast borne witness, behold he baptizes and all are coming to him."

27. John answered and said, "No one can receive anything unless it is given to him from heaven. 28. You yourselves bear me witness that I said, 'I am not the Christ but have been sent before him.' 29. He who has the bride is the bridegroom; but the friend of the bride-

24: Matt. 4, 12; 14, 3.—28: 1, 20. 23. 27.

22. *Baptized*, by means of His disciples.

23. *Aennon* is located south of Scythopolis, in the Jordan valley. (St. Jerome.)

groom, who stands and hears him, rejoices exceedingly at the voice of the bridegroom. This my joy, therefore, is made full. 30. He must increase, but I must decrease."

31. He who comes from above is over all. He who is from the earth belongs to earth, and of the earth he speaks. He who comes from heaven is over all. 32. And he bears witness to that which he has seen and heard, and his witness no one receives. 33. He who receives his witness has set his seal on this, that God is true. 34. For he whom God has sent speaks the words of God, for not by measure does God give the Spirit. 35. The Father loves the Son, and has given all things into his hand. 36. He who believes in the Son has everlasting life; he who is unbelieving towards the Son shall not see life, but the wrath of God rests upon him.

CHAPTER 4

THE SAMARITAN WOMAN

1. When, therefore, Jesus knew that the Pharisees had heard that Jesus made and baptized more disciples than John

— 2. although Jesus himself did not baptize, but his disciples — 3. he left Judea and went again into Galilee. 4. Now he had to pass through Samaria.

5. He came, accordingly, to a town of Samaria called Sichar, near the field that Jacob gave to his son Joseph. 6. Now Jacob's well was there. Jesus therefore, wearied as he was from the journey, was sitting at the well. It was about the sixth hour. 7. There came a Samaritan woman to draw water.

Jesus said to her, "Give me to drink"; 8. for his disciples had gone away into the town to buy food. 9. The Samaritan woman therefore said to him, "How is it that thou, although thou art a Jew, dost ask drink of me, who am a Samaritan woman?" For Jews do not associate with Samaritans.

10. Jesus answered and said to her, "If thou didst know the gift of God, and who it is who says to thee, 'Give

5: Gen. 48, 22; Jos. 24, 32.—9: Ecclus. 50, 27f; Matt. 10, 5.

4, 10. *The gift of God:* is grace and also the Holy Eucharist, which contains the Author of grace. "What is grace? Grace is a gratuitous supernatural gift of God bestowed on us through

me to drink,' thou, perhaps, wouldst have asked of him, and he would have given thee living water." 4. The woman said to him, "Sir, thou hast nothing to draw with, and the well is deep. Whence then hast thou living water? 12. Art thou greater than our father Jacob who gave us the well, and drank from it, himself, and his sons, and his flocks?" 13. In answer Jesus said to her, "Every-

one who drinks of this water will thirst the merits of Jesus Christ for our salvation." In bestowing grace, God has two ends: He does not want to force our will nor permit that we should become lax. Knowing that if He forces us, He removes our liberty and hence the merit; and that if He removes His help, we are ruined, and that if He teaches us, He acquires us: He does not force us nor removes His help from us as the devil does, but He teaches, instructs, and conquers us, because He is good. (St. Ephrem, CCG. T. D. 301.) Observe with what delicate respect, with what paternal and condescending goodness God treats His weak creature in giving it grace! How good God is! What a sweet, transforming power the grace of God possesses! "As soon as grace appears in a soul, the latter immediately melts as wax over fire, weeps for its faults abandons herself resigned in God, becomes sweet and meek, burns with celestial love. Then the mountains of pride begin to liquify



The Samaritan Woman

again. He, however, who drinks of the water that I will give him shall never thirst; 14. but the water that I will give him shall become in him a fountain of water, springing up unto life everlasting." 15. The woman said to him, "Sir, give me this water that I may not thirst, or come here to draw."

16. Jesus said to her, "Go, call thy husband and come here." 17. The woman answered and said, "I have no husband." Jesus said to her, "Thou hast said well, 'I have no husband,' 18. for thou hast had five husbands, and he whom thou now hast is not thy husband. In this thou hast spoken truly."

19. The woman said to him, "Sir, I see that thou art a prophet. 20. Our fathers worshipped on this mountain

20: Deut. 12, 5.

the torrents of vanity and ambition disappear, the flames of impurity become ice, laziness, fear and sloth vanish. Grace changes a lion, a tiger into an angel; grace converts a hawk into a dove...; it makes an elect out of a reprobate; an angel out of a devil." (TCA. 2, p. 218.)

20. The Samaritans had constructed a temple on Mount Garizim, in Samaria, and there they adored, although the temple itself had been destroyed about 180 years B.C.; whereas,

but you say that at Jerusalem is the place where one ought to worship." 21. Jesus said to her, "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. 22. You worship what you do not know; we worship what we know, for salvation is from the Jews. 23. But the hour is coming, and is now here, when the true worshippers will worship the Father in spirit and in truth. For the Father also seeks such to worship him. 24. God is spirit, and they who worship him must worship in spirit and in truth."

the Jews adored in the temple built on Mount Moriah in Jerusalem.

24. *God is spirit*: "Has God a body like ours? No, God does not have a body like ours; He is a most pure Spirit." "God," writes St. Augustine, "is an incomprehensible, incorporeal, immutable spirit, whole and entire in all places, indivisible, present everywhere, Who penetrates all, knows all, contains all, sees all, governs all, infinitely perfect, whole and entire in Heaven, on earth and everywhere. He is beyond all human understanding and language and calculation. If you seek to know His greatness, it is immense; His beauty, it is inexpressible; His sweetness, it is infinite; His splendor, His strength, His goodness are in-

25. The woman said to him, "I know that the Messiah is coming (who is called Christ), and when he comes he will tell us all things." 26. Jesus said to her, "I who speak with thee am he."

27. And at this point his disciples came; and they wondered that he was speaking with a woman. Yet no one said, "What dost thou seek?" or, "Why dost thou speak with her?" 28. The woman therefore left her water-jar and went away into the town, and said to the people, 29. "Come and see a man who has told me all that I have ever done. Can he be the Christ?" 30. They went forth from the town and came to meet him. 31. Meanwhile, his disciples besought him, saying, "Rabbi, eat." 32. But he said to them, "I have food to eat of which you do not know." 33. The disciples therefore said to one another, "Has someone brought him something to eat?"

34. Jesus said to them, "My food is to do the will of him who sent me, to accomplish his work. 35. Do you not

comparable." (TCA. 1, p. 643.) Let us therefore prepare ourselves to be able to contemplate Him in Heaven!

say, 'There are yet four months, and then comes the harvest'? Well, I say to you, lift up your eyes and behold that the fields are already white for the harvest. 36. And he who reaps receives a wage, and gathers fruit unto life everlasting, so that the sower and the reaper may rejoice together. 37. For herein is the proverb true, 'One sows, another reaps.' 38. I have sent you to reap that on which you have not labored. Others have labored, and you have entered into their labors."

39. Now many of the Samaritans of that town believed in him because of the word of the woman who bore witness, "He told me all that I have ever done." 40. When therefore the Samaritans had come to him, they besought him to stay there; and he stayed two days. 41. And far more believed because of his word. 42. And they said to the woman, "We no longer believe because of what thou hast said, for we have heard for ourselves and we know that this is in truth the Savior of the world."

43. Now after two days he departed

from that place and went into Galilee, 44. for Jesus himself bore witness that a prophet receives no honor in his own country. 45. When, therefore, he had come into Galilee, the Galileans received him, having seen all that he had done in Jerusalem during the feast, for they also had gone to the feast.

THE OFFICIAL'S SON

46. He came again therefore to Cana of Galilee, where he had made the water wine. And there was a certain royal official whose son was lying sick at Capharnaum. 47. When he heard that Jesus had come from Judea into Galilee, he went to him and besought him to come down and heal his son, for he was at the point of death.

48. Jesus therefore said to him, "Unless you see signs and wonders, you do not believe." 49. The royal official said to him, "Sir, come down before my child dies." 50. Jesus said to him, "Go thy way, thy son lives."

44: Matt. 13, 57.—46: 2, 1-9.

48. This man had faith, but it was imperfect faith, because he thought that Jesus could not cure someone from a distance.

The man believed the word that Jesus spoke to him, and departed. 51. But even as he was now going down, his servants met him and brought word saying that his son lived. 52. He asked of them therefore the hour in which he had got better. And they told him, "Yesterday, at the seventh hour, the fever left him." 53. The father knew then that it was at that very hour in which Jesus had said to him, "Thy son lives." And he himself believed, and his whole household.

54. This was a second sign that Jesus worked when coming from Judea into Galilee.

II

CHAPTER 5

THE CURE

AT THE POOL OF BETHSAIDA

1. After this there was a feast of the Jews, and Jesus went up to Jerusalem. 2. Now there is at Jerusalem, by

1: 6, 4.

54. *This second sign, narrated by St. John and worked at Cana, but in other places Jesus had worked several miracles.*

the Sheepgate, a pool called in Hebrew Bethesda, having five porticoes. 3. In these were lying a great multitude of the sick, blind, lame, and those with shrivelled limbs, waiting for the moving of the water. 4. For an angel of the Lord used to come down at certain times into the pool, and the water was troubled. And the first to go down into the pool after the troubling of the water was cured of whatever infirmity he had.

5. Now a certain man was there who had been thirty-eight years under his infirmity. 6. When Jesus saw him lying there, and knew that he had been in this state a long time, he said to him, "Dost thou want to get well?" 7. The sick man answered him, "Sir, I have no one to put me into the pool when the water is stirred; for while I am coming, another steps down before me." 8. Jesus said to him, "Rise, take up thy pallet and walk." 9. And at once the man was cured. And he took up his pallet and began to walk. Now that day was a Sabbath.

10. The Jews therefore said to him who had been healed, "It is the Sabbath; thou art not allowed to take up thy pallet." He answered them, 11. "He who made me well said to me, 'Take up thy pallet and walk.'" 12. They asked him then, "Who is the man who said to thee, 'Take up thy pallet and walk'?" 13. But the man who had been healed did not know who it was, for Jesus had quietly gone away, since there was a crowd in the place.

14. Afterwards Jesus found him in the temple, and said to him, "Behold, thou art cured. Sin no more, lest something worse befall thee." 15. The man went away and told the Jews that it was Jesus who had healed him.

16. And this is why the Jews kept persecuting Jesus, because he did such things on the Sabbath. 17. Jesus, however, answered them, "My Father works even until now, and I work." 18. This, then, is why the Jews were the more

16: 7, 23; 9, 16.—18: 7, 1. 30; 10, 33.

5, 17. *My Father works even until now...*: Jesus thus teaches that the law of weekly rest had been made for man, not for the Son of God.

anxious to put him to death; because he not only broke the Sabbath, but also called God his own Father, making himself equal to God.

CHRIST'S CLAIM TO DIVINITY

19. In answer therefore Jesus said to them, "Amen, amen, I say to you, the Son can do nothing of himself, but only what he sees the Father doing. For whatever he does, this the Son also does in like manner. 20. For the Father loves the Son, and shows him all that he himself does. And greater works than these he will show him, that you may wonder. 21. For as the Father raises the dead and gives them life, even so the Son also gives life to whom he will. 22. For neither does the Father judge any man, but all judgment he has given to the Son, 23. that all men may honor the Son even as they honor the Father. He who does not honor the Son, does not honor the Father who sent him.

24. "Amen, amen, I say to you, he who hears my word, and believes him who sent me. has life everlasting, and

does not come to judgment, but has passed from death to life.

25. "Amen, amen, I say to you, the hour is coming, and is now here, when the dead shall hear the voice of the Son of God, and those who hear shall live. 26. For as the Father has life in himself, even so he has given to the Son also to have life in himself; 27. and he has granted him power to render judgment, because he is Son of Man. 28. Do not wonder at this, for the hour is coming in which all who are in the tombs shall hear the voice of the Son of God. 29. And they who have done good shall come forth unto resurrection of life; but they who have done evil unto resurrection of judgment. 30. Of myself I can do nothing. As I hear, I judge, and my judgment is just because I seek not my own will, but the will of him who sent me.

JUSTIFICATION OF CHRIST'S CLAIMS

31. "If I bear witness concerning myself, my witness is not true. 32. There

31. *Is not true*, that is, it is not valid. At this time Jesus permits that the rule which states that a person cannot at the same time

is another who bears witness concerning me, and I know that the witness that he bears concerning me is true. 33. You have sent to John, and he has borne witness to the truth. 34. I however do not receive the witness of man, but I say these things that you may be saved. 35. He was the lamp, burning and shining; and you desired to rejoice for a while in his light.

36. "The witness, however, that I have is greater than that of John. For the works which the Father has given me to accomplish, these very works that I do, bear witness to me, that the Father has sent me. 37. And the Father himself who has sent me, has borne witness to me. But you have never heard his voice, or seen his face. 38. And you have not his word abiding in you, since you do not believe him whom he has sent. 39. You search the Scrip-

33: 1, 19ff.—37: Deut. 4, 12. 15.

be the witness, the judge and the accused, be applied to Him; but in chapter 8: 13, He will sustain that His testimony is valid because He is God.

39. This is a very important verse because it teaches that it is not sufficient to read the

tures, because in them you think that you have life everlasting. And it is they that bear witness to me, 40. yet you are not willing to come to me that you may have life.

41. "I do not receive glory from men. 42. But I know that you have not the love of God in you. 43. I have come in the name of my Father, and you do not receive me. If another come in his own name, him you will receive. 44. How can you believe who receive glory from one another, and do not seek the glory which is from the only God? 45. Do not think that I shall accuse you to the Father. There is one who accuses you, Moses, in whom you hope. 46. For if you believed Moses you would believe me also, for he wrote of me. 47. But if you do not believe his writings, how will you believe my words?"

44: 12, 43.—46: 1, 45; Luke 24, 44.

Holy Scriptures in order to obtain salvation, as some teach; but that this reading must be done with good spirit and be helped by grace. Moreover, the reading of the Scriptures alone cannot substitute the oral teachings of the Church docent. It is for this reason that we

CHAPTER 6

JESUS FEEDS FIVE THOUSAND

1. After this Jesus went away to the other side of the sea of Galilee, which is that of Tiberias. 2. And there followed him a great crowd, because they witnessed the signs he worked on those who were sick. 3. Jesus therefore went up the mountain, and sat there with his disciples.

4. Now the Passover, the feast of the Jews, was near. 5. When, therefore, Jesus had lifted up his eyes and seen that a very great crowd had come to him, he said to Philip, "Whence shall we buy bread that these may eat?" 6. But he said this to try him, for he himself knew what he would do.

1-15: Matt. 14, 13-21; Mark 6, 31-44; Luke 9, 10-17.—4: 2, 13; 11, 55; 5, 1.

have placed as a commentary of the Gospel that which the Church teaches us in the Catechism.

6, 1. *The other side of the sea*, that is, in the vicinity of Bethsaida Julias at the foot of the mountain. It could be reached by crossing the lake by boat or by walking along the shore, as the multitudes did.

7. Philip answered him, "Two hundred denarii worth of bread is not enough for them, that each may receive a little." 8. One of his disciples, Andrew, the brother of Simon Peter, said to him, 9. "There is a young boy here who has five barley loaves and two fishes; but what are these among so many?" 10. Jesus then said, "Make the people recline."

Now there was much grass in the place. The men therefore reclined, in number about five thousand. 11. Jesus then took the loaves, and when he had given thanks, distributed them to those reclining; and likewise the fishes, as much as they wished. 12. But when they were filled, he said to his disciples, "Gather the fragments that are left over, lest they be wasted." 13. They therefore

7. *Two hundred denarii* are equivalent to about \$34.00, the denarius being worth about 17 cents.

11. *Jesus then took the loaves...*: this miracle shows us that it is possible for God to work the other one of changing the substance of the bread into His Body, to prepare the bread of Heaven which He promises here and will give at the last supper.

gathered them up; and they filled twelve baskets with the fragments of the five barley loaves left over by those who had eaten.

14. When the people, therefore, had seen the sign which Jesus had worked, they said, "This is indeed the Prophet who is to come into the world." 15. So when Jesus perceived that they would come to take him by force and make him king, he fled again to the mountain, himself alone.

JESUS WALKS ON THE WATER

16. Now when evening had come, his disciples went down to the sea. 17. And getting into a boat, they went across the sea towards Capharnaum. And it was already dark, but Jesus had not come to them. 18. Now the sea was rising, because a strong wind was blowing. 19. But after they had rowed some twenty-five or thirty stadia, they beheld Jesus walking upon the sea, and drawing near to the boat; and they were

15: 12, 12ff; 18, 36.

19. They were almost in the middle of the lake.

frightened. 20. But he said to them, "It is I, do not be afraid." 21. They desired therefore to take him into the boat; and immediately the boat was at the land towards which they were going.

THE DISCOURSE ON THE EUCHARIST

22. The next day, the crowd which had remained on the other side of the sea observed that there had been but one boat at that place, and that Jesus had not gone into the boat with his disciples, but that his disciples had departed alone. 23. But other boats from Tiberias came near the place where they had eaten the bread, when the Lord gave thanks. 24. When therefore the crowd perceived that Jesus was not there, nor his disciples, they themselves got into the boats and came to Capharnaum, seeking Jesus. 25. And when they had found him on the other side of the sea, they said to him, "Rabbi, when didst thou come here?"

26. Jesus answered them and said, "Amen, amen, I say to you, you seek me, not because you have seen signs, but because you have eaten of the loaves

and have been filled. 27. Do not labor for the food that perishes, but for that which endures unto life everlasting, which the Son of Man will give you. For upon him the Father, God himself, has set his seal."

28. They said therefore to him, "What are we to do that we may perform the works of God?" 29. In answer Jesus said to them, "This is the work of God, that you believe in him whom he has sent." They said therefore to him, "What sign, then, dost thou, that we may see and believe thee? What work dost thou perform? 31. Our Fathers ate the manna in the desert, even as it is written, 'Bread from heaven he gave them to eat.'"

32. Jesus then said to them, "Amen, amen, I say to you, Moses did not give you the bread from heaven, but my Father gives you the true bread from heaven. 33. For the bread of God is that which comes down from heaven and gives life to the world."

34. They said therefore to him, "Lord, give us always this bread."

31: Ex. 16, 15f; Ps. 77, 25f; 1 Cor. 10, 3.

35. But Jesus said to them, "I am the bread of life. He who comes to me shall not hunger, and he who believes in me shall never thirst. 36. But I have told you that you have seen me and you do not believe. 37. All that the Father gives to me shall come to me, and him who comes to me I will not cast out. 38. For I have come down from heaven, not to do my own will, but the will of him who sent me. 39. Now this is the will of him who sent me, the Father, that I should lose nothing of what he has given me, but that I should raise it up on the last day. 40. For this is the will of my Father who sent me, that whoever beholds the Son, and believes in him, shall have everlasting life, and I will raise him up on the last day."

35: 6, 41. 48f. 51; 4, 14; 7, 37.—39: 6, 40. 44. 55; 11, 24.

40. *Shall have everlasting life....* that is, the ineffable happiness of Heaven. "Such is the will of the Father and such is also the will of the Son," observes St. John Chrysostom, "hence, at the end of the world, Jesus will raise us from the dead, because 'the hope of us Christians', says Tertullian, 'is the resur-

41. The Jews therefore murmured about him because he had said, "I am the bread that has come down from heaven." 42. And they kept saying, "Is this not Jesus the son of Joseph, whose father and mother we know? How, then, does he say, 'I have come down from heaven'?"

43. In answer therefore Jesus said to them, "Do not murmur among yourselves. 44. No one can come to me unless the Father who sent me draw him, and I will raise him up on the last day. 45. It is written in the Prophets, 'And they all shall be taught of God.' Ever-

45: Isa. 54, 13; Jer. 31, 33f.

rection of the dead' ". (CAL. John 6: 40.) "What is hope? Hope is that virtue by which we firmly trust that God, Who is all powerful and faithful to His promises, will, in His mercy, give us eternal happiness and the means to obtain it." Through hope man finds a good God, ready to do him good. Hope renders man pious, good, humble, patient, happy and trusting because he awaits the reward of his labors. Desperation, instead, renders him wicked. (TCA. 3, p. 483.) "God alone is never sought in vain, and when He is sought with hope, He is always found." (St. Bernard, TCA. 3, p. 487.)

one who has listened to the Father, and has learned, comes to me; 46. not that anyone has seen the Father except him who is from God, he has seen the Father. 47. Amen, amen, I say to you, he who believes in me has life everlasting.

48. "I am the bread of life. 49. Your fathers ate the manna in the desert, and have died. 50. This is the bread that comes down from heaven, so that if anyone eat of it he will not die. 51. I am the living bread that has come down from heaven. 52. If anyone eat of this bread he shall live forever; and the bread that I will give is my flesh for the life of the world."

52. *The bread that I will give...*: Jesus does not say: "The bread that I now give," but "that I will give", that is, the bread He would give at the last supper, when He said: "Take and eat; this is My Body." (CAL. John 6: 52.) Jesus affirms His Real Presence in the Blessed Sacrament in a very clear manner. "Why do you therefore believe that Jesus Christ is really in the Eucharist? Because He Himself said that the consecrated bread and wine are His Body and Blood and because thus the Church teaches; but it is a mystery, a great mystery." In fact, many disciples refused to believe that Jesus would have given us His

53. The Jews on that account argued with one another, saying, "How can this man give us his flesh to eat?"

54 Jesus therefore said to them, "Amen, amen, I say to you, unless you eat the flesh of the Son of Man, and drink his blood, you shall not have life

Body to eat and His Blood to drink, hence they left Him. (V 67); but the Apostles answered through St. Peter: "To whom shall we go? Thou hast words of everlasting life!" (V. 69.) "How must we honor Jesus Christ present in the Holy Eucharist? We must honor Him: 1. by profoundly believing this mystery which He revealed: 2. by adoring Him with the greatest reverence; 3. by devotedly assisting at Mass and frequently receiving Holy Communion as worthily as possible; 4. by tenderly loving Him Who so greatly loved us and Who still loves us; 5. by praying to Him with great confidence in order to receive the graces we need. (cfr. CCG. 430.)

54. *You shall not have life in you...* "Hence, he who does not eat His Flesh and drink His Blood will be deprived of this life. This present life may be enjoyed without eating the Eucharistic Bread; but for eternal life, this is impossible." (St. Bede, Bell. 4, 395.) "Are we obliged to receive Holy Communion at least once a year during Easter time, and as viaticum when in danger of death? The obligation to receive Holy Communion during

in you. 55. He who eats my flesh and drinks my blood has life everlasting and I will raise him up on the last day. 56. For my flesh is food indeed, and my

Easter time ordinarily begins at the age of seven. It is an excellent and useful practice to receive Holy Communion frequently, even daily, as long as one has the right dispositions." Unhappy those who do not receive Holy Communion! Every day they nourish the body which will soon be food for the worms, while for the soul they prefer the state of sin to that of grace, death to life, Hell to Heaven, nothing to all, mud to God." (TCA. 1, p. 637.)

55. ... *has life everlasting*: in fact, he who receives Holy Communion does not receive only the flesh of a man, but the Flesh of a God, Flesh which has the power of making man wholly divine. (Theophilatus, Bell. 4, 395.) The vivifying Flesh of Jesus Christ, to which we are united in Holy Communion, is the cause of our future resurrection, because it sows the seeds of immortality in our mortal body. (Mark, 1514.) "What effects does Holy Communion produce in those who receive It worthily? It produces the following effects: 1. a closer union with Our Lord and a more fervent love of God and of our neighbor; 2. an increase of sanctifying grace; 3. preservation from mortal sin and the remission of venial sin; 4. the lessening of our inclinations to sin and the help to practice good works." "The nature of this Sacrament is to transform man

blood is drink indeed. 57. He who eats my flesh, and drinks my blood, abides in me and I in him. 58. As the living Father has sent me, and as I live because of the Father, so he who eats me, he also shall live because of me. 59. This is the bread that has come down from heaven; not as your fathers ate the manna, and died. He who eats this bread shall live forever."

into God and to render him similar to Him." (St. Thomas, "Off. SS. Sacram.") Hence Jesus says to every soul as He said to St. Augustine: "I am the Food of the Strong: you shall not transform Me into yourself but I will transform you into Me." (St. Augustine, "Confessions," book 7, chapter 10.)

58. *He who eats Me, he also shall live because of Me:* Jesus lives in the Father, and he who eats Jesus lives in Him. In fact, "By means of the Eucharist," says St. John Chrysostom, "we are changed into Jesus Christ not only through love, but we become in reality the Flesh of Jesus Christ; this miracle is worked by virtue of the nourishment which He gives us. To prove His love for us, He willed to give Himself to us in such a way as to form one thing with us." (TCA. 1, p. 615.)

What ineffable and divine condescension! "What is necessary to receive Holy Communion worthily? To receive Holy Communion worthily, three things are necessary: 1. to be free

60. These things he said when teaching in the synagogue at Capharnaum.

61. Many of his disciples therefore, when they heard this, said, "This is a hard saying. Who can listen to it?" 62. But Jesus, knowing in himself that his disciples were murmuring at this, said to them, "Does this scandalize you? 63. What then if you should see the Son of Man ascending where he was before?"

from mortal sin; 2. to know and to think of Whom we are to receive; 3. to be fasting from midnight. (The drinking of plain ordinary water does not break the fast.)" What happiness, and what a privilege it is to be admitted to Our Lord Jesus Christ's table, to receive Him, to be nourished by Him! Can you imagine anything more useful, greater, more honorable, more consoling? "O my Jesus," exclaims St. Mary Magdalene di' Pazzi, "O, why don't I have a voice that can be heard to the other extremity of the world? I would make it known everywhere that this Love must be known, loved, esteemed, as the only true good. O, Love, Love! if You do not find a dwelling elsewhere, come to me and I will give You my whole soul for a dwelling." (TCA. 1, p. 611.) Dear Reader, do you believe these things? . . . Do you receive Holy Communion? . . . O, listen to the Divine Master and frequent the Eucharistic banquet so that you may live of the life of God.

64. It is the spirit that gives life; the flesh that profits nothing. The words that I have spoken to you are the spirit and life. 65. But there are some among you who do not believe." For Jesus knew from the beginning who they were who did not believe, and who it was who should betray him.

66. And he said, "This is why I have said to you, 'No one can come to me unless he is enabled to do so by my Father.'" 67. From this time many of his disciples turned back and no longer went about with him.

68. Jesus therefore said to the Twelve, "Do you also wish to go away?" 69. Simon Peter therefore answered, "Lord, to whom shall we go? Thou hast words of everlasting life, 70. and we have come to believe and to know that thou art the Christ, the Son of God."

65: 13, 11.—69f: 11, 27; Matt. 16, 16.

70. *We have come to believe and to know...*: Regarding the things that pertain to God, we believe in order to understand, because if we should want to understand first and then believe, we would not succeed either in believing or in understanding. (St. Augustine.) It is the golden rule enunciated and prac-

71. Jesus answered them, "Have I not chosen you, the Twelve? Yet one of you is a devil. 72. Now he was speaking of Judas Iscariot, the son of Simon; for he it was, though one of the Twelve, who would betray him.

III

CHAPTER 7

JESUS GOES SECRETLY TO THE FEAST OF TABERNACLES

1. Now after these things Jesus went about in Galilee, for he did not wish to go about in Judea because the Jews were seeking to put him to death. 2. Now the Jewish feast of Tabernacles was at hand. 3. His brethren therefore said to him, "Leave here and go into

71: 13, 18; 15, 16.—7, 1: 5, 18; 8, 37. 40.
2: Lev. 23, 34.

ted by St. Peter, the head of the Apostolic college and presented to those who need it.

7, 2. *Feast of the Tabernacles*, because, during the seven days of feasting, the Jews dwelt in tents (tabernacles) made of branches in memory of the 40 years of stay in the desert.

3. *Brethren*, are the blood relatives of Mary and cousins, in various degrees, of Jesus.

Judea that thy disciples also may see the works that thou dost; 4. for no one does a thing in secret if he wants to be publicly known. If thou dost these things, manifest thyself to the world." 5. For not even his brethren believed in him.

6. Jesus therefore said to them, "My time has not yet come, but your time is always at hand. 7. The world cannot hate you, but it hates me because I bear witness concerning it, that its works are evil. 8. As for you, go up to the feast, for my time is not yet fulfilled."

9. When he had said these things he stayed on in Galilee. 10. But as soon as his brethren had gone up to the feast, then he also went up, not publicly, but as it were privately.

11. The Jews therefore were looking for him at the feast, and were saying, "Where is he?" 12. And there was much whispered comment among the crowd concerning him. For some were saying, "He is a good man." But others were saying, "No, rather he seduces the crowd." 13. Yet for fear of the Jews no one spoke openly of him.

14. When, however, the feast was already half over, Jesus went up into the temple and began to teach. 15. And the Jews marvelled, saying, "How does this man come by learning, since he has not studied?"

THE SOURCE OF CHRIST'S TEACHINGS

16. Jesus answered them and said, "My teaching is not my own, but his who sent me. 17. If anyone desires to do his will, he will know of the teaching whether it is from God, or whether I speak on my own authority. 18. He who speaks on his own authority seeks his own glory. But he who seeks the glory of the one who sent him is truthful, and there is no injustice in him. 19. Did not Moses give you the Law, and none of you observes the Law? 20. Why do you seek to put me to death?" The crowd answered and said, "Thou hast a devil. Who seeks to put thee to death?"

21. Jesus answered and said to them,

20: 8, 48. 52; 10, 20.

15. *He has not studied* under the great Doctors of the Law.

“One work I did and you all wonder. 22. For this reason Moses gave you the circumcision” — not that it is from Moses, but from the fathers — “and on a Sabbath you circumcise a man. 23. If a man receives circumcision on a Sabbath, that the Law of Moses may not be broken, are you indignant with me because I made a whole man well on a Sabbath? 24. Judge not by appearances but give just judgment.”

CHRIST'S ORIGIN

25. Some therefore of the people of Jerusalem were saying, “Is not this the man they seek to kill? 26. And behold, he speaks openly and they say nothing to him. Can it be that the rulers have really come to know that this is the Christ? 27. Yet we know where this man is from; but when the Christ comes, no one will know where he is from.”

28. Jesus therefore, while teaching in the temple, cried out and said, “You both know me, and know where I am from. Yet I have not come of myself, but he is true who has sent me, whom

you do not know. 29. I know him because I am from him, and he has sent me."

30. They wanted therefore to seize him, but no one laid hands on him because his hour had not yet come. 31. Many of the people, however, believed in him, and they kept saying, "When the Christ comes will he work more signs than this man works?" 32. The Pharisees heard the crowd whispering these things about him, and the rulers and Pharisees sent attendants to seize him.

33. Jesus then said, "Yet a little while I am with you, and then I go to him who sent me. 34. You will seek me and will not find me; and where I am you cannot come." 35. The Jews therefore said among themselves, "Where is he going that we shall not find him? Will he go to those dispersed among the Gentiles, and teach the Gentiles? 36. What is this statement that he has made, 'You will seek me and will not find me, and where I am you cannot come'?"

31: 8, 30; 10, 42; 11, 45.—33: 13, 33.—34: 8, 21; 13, 33; 36.

37. Now on the last, the great day of the feast, Jesus stood and cried out, saying, "If anyone thirst, let him come to me and drink. 38. He who believes in me, as the Scripture says, 'From within him there shall flow rivers of living water.'" 39. He said this, however, of the Spirit whom they who believed in him were to receive; for the Spirit had not yet been given, since Jesus had not yet been glorified.

40. Some of the crowd, therefore, when they had heard these words, said, "This is truly the Prophet." 41. Others said, "This is the Christ." Some, however, said, 42. "Can the Christ come from Galilee? Does not the Scripture say that it is of the offspring of David and from Bethlehem, the village where David lived, that the Christ is to come?" 43. So there arose a division among the crowd because of him. 44. And some of them wanted to seize him, but no one laid hands on him.

45. The attendants therefore came to

38: 4, 10, 14; Isa. 12, 3; 58, 11; Ezech. 47
1, 12.—39: 16, 7.—42: 7, 52; 1, 46; 2 Kgs. 7,
12; Ps. 88, 4f; Mich. 5, 2.

the chief priests and Pharisees; and these said to them, "Why have you not brought him?" 46. The attendants answered, "Never has man spoken as this man." 47. The Pharisees then answered them, "Have you also been led astray? 48. Has anyone of the rulers believed in him, or any of the Pharisees? 49. But this crowd, which does not know the Law, is accursed."

50. Nicodemus, he who had come to him at night, who was one of them, said to them, 51. "Does our Law judge a man unless it first give him a hearing, and know what he does?" 52. They answered and said to him, "Art thou also a Galilean? Search the Scriptures and see that out of Galilee arises no prophet." 53. And they returned each one to his own house.

CHAPTER 8

THE ADULTERESS

1. But Jesus went to the Mount of Olives. 2. And at daybreak he came into the temple, and all the people came to

50: 3. 1f.—51: Deut. 1. 16f; 13. 14; 19. 15.

him; and sitting down he began to teach them.

3. Now the Scribes and Pharisees brought a woman caught in adultery, and setting her in the midst, 4. said to him, "Master, this woman has just now been caught in adultery. 5. And in the Law Moses commanded us to stone such persons. What therefore, dost thou say?" 6. Now they were saying this to test him, in order that they might be able to accuse him. But Jesus, stooping down, began to write with his finger on the ground.

7. But when they continued asking him, he raised himself and said to them, "Let him who is without sin among you be the first to cast a stone at her." 8. And again stooping down, he began to

3-5: Lev. 20, 10; Deut. 22, 22-24.—7: Deut. 17, 7.

8, 6. *He began to write...*: with this act He wished to say: "It is not up to me to pass judgment in such a matter: you have your tribunals, go to them."

7. *Let him who is without sin...*: Jesus read in their conscience.

write on the ground. 9. But hearing this, they went away, one by one, beginning with the eldest. And Jesus remained alone, with the woman standing in the midst.

10. And Jesus, raising himself, said to her, "Woman, where are they? Has no one condemned thee?" 11. She said, "No one, Lord." Then Jesus said, "Neither will I condemn thee. Go thy way, and from now on sin no more."

THE LIGHT OF THE WORLD

12. Again, therefore, Jesus spoke to them, saying, "I am the light of the world. He who follows me does not walk in the darkness, but will have the

11: 5, 14.—12: 1, 5. 9; 9, 15; 12, 46.

9. *Jesus remained alone, with the woman...*: misery and Mercy remained facing one another; but the effusion of pardon and grace on the part of Mercy was so great, that misery found herself immediately restored and established in the good, without justice being offended.

11. *Neither will I condemn thee...*: God's Heart is not like that of men. Jesus absolves this guilty woman and He, the innocent, will go to die for her on the Cross. The Holy Spir-

light of life." 13. The Pharisees therefore said to him, "Thou bearest witness to thyself. Thy witness is not true."

14. Jesus answered and said to them, "Even if I bear witness to myself, my witness is true, because I know where I came from and where I go. But you do not know where I came from or where I go. 15. You judge according to the flesh; I judge no one. 16. And even if I do judge, my judgment is true, because I am not alone, but with me is he who sent me, the Father. 17. And in your Law it is written that the witness of two persons is true. 18. It is I who bear witness to myself, and he who sent me, the Father, bears witness to me."

19. They therefore said to him, "Where is thy father?" Jesus answered, "You know neither me nor my Father. If you knew me, you would then know my Father also."

17: Deut. 17, 6; 19, 15.

it willed to make us know this fact, not to encourage us to commit sin, but to inspire trust in God's mercy, so sweet, so serene, so respectful of human weakness and dignity!

20. Jesus spoke these words in the treasury, while teaching in the temple. And no one seized him, because his hour had not yet come.

THE SON OF GOD

21. Again, therefore, Jesus said to them, "I go, and you will seek me, and in your sin you will die. Where I go you cannot come." 22. The Jews therefore kept saying, "Will he kill himself, since he says, 'Where I go you cannot come'?"

23. And he said to them, "You are from below, I am from above. You are of this world, I am not of this world. 24. Therefore I said to you that you will die in your sins; for if you do not believe that I am he, you will die in your sin."

25. They therefore said to him, "Who art thou?" Jesus said to them, "Why do I speak to you at all! 26. I have many things to speak and to judge concern you, but he who has sent me is true, and the things that I heard from him, these I speak in the world." 27. And

20: 7, 30; Mark 12, 41.—21: 7, 34; 13, 33.
—23: 3, 31.

they did not understand that he was speaking to them about the Father.

28. Jesus therefore said to them, "When you have lifted up the Son of Man, then you will know that I am he, and that of myself I do nothing: but that I preach only what the Father has taught me. 29. And he who sent me is with me; he has not left me alone, because I do always the things that are pleasing to him." 30. When he was speaking these things, many believed in him.

THE CHILDREN OF ABRAHAM

31. Jesus therefore said to the Jews who had come to believe in him, "If you abide in my word, you shall be my disciples indeed, 32. and you shall know the truth, and the truth shall make you free." 33. They answered him, "We are the children of Abraham, and we

28: 3, 14; 12, 32.—30: 7, 31.—33. 37. 39: Matt. 3, 9.

32. *Shall make you free*: man is truly free when, to the use of his free will he unites freedom from error and from sin.

33. *We are the children of Abraham...*: materially they were the descendents of Abra-

have never yet been slaves to anyone. How sayest thou, 'You shall be free'?"

34. Jesus answered them, "Amen, amen, I say to you, everyone who commits sin is a slave of sin. 35. But the slave does not abide in the house forever; the son abides there forever. 36. If therefore the Son makes you free, you will be free indeed. 37. I know that you are the children of Abraham; but you seek to kill me because my word takes no hold among you. 38. I speak what I have seen with the Father; and you do what you have seen with your father."

39. They answered and said to him, "Abraham is our father." Jesus said to them, "If you are the children of Abraham, do the works of Abraham. 40. But as it is, you are seeking to kill me, one who has spoken the truth to you which I have heard from God. That is not

ham, but spiritually they were the sons of the devil, not of Abraham. So today, many have changed from sons of God through Baptism, to sons of the devil through customs. St. Augustine thus warns the latter: "In vain do you call yourselves Christians, if your customs are pagan."

Ob Holy Gospel

what Abraham did 41. You are doing the works of your father." They therefore said to him, "We have not been born of fornication; we have one Father, God."

42. Jesus therefore said to them, "If God were your Father, you would surely love me. For from God I came forth and have come; for neither have I come of myself, but he sent me. 43. Why do you not understand my speech? Because you cannot listen to my word. 44. The father from whom you are is the devil, and the desires of your father it is your will to do. He was a murderer from the beginning, and has not stood in the truth because there is no truth in him. When he tells a lie he speaks from his very nature, for he is a liar and the father of lies. 45. But because I speak the truth you do not believe me. 46. Which of you can convict me of sin? If I speak the truth, why do you not believe me? 47. He who is of God hears the words of God. The reason why you do not hear is that you are not of God."

CHRIST AND ABRAHAM

48. The Jews therefore in answer said to him, "Are we not right in saying that thou art a Samaritan, and hast a devil?" 49. Jesus answered, "I have not a devil, but I honor my Father, and you dishonor me. 50. Yet I do not seek my own glory; there is one who seeks and who judges. 51. Amen, amen, I say to you, if anyone keep my word, he will never see death."

52. The Jews therefore said, "Now we know that thou hast a devil. Abraham is dead, and the prophets, and thou sayest, 'If anyone keep my word he will never taste death.' 53. Art thou greater than our father Abraham, who is dead? And the prophets are dead. Whom dost thou make thyself?"

54. Jesus answered, "If I glorify myself, my glory is nothing. It is my Father who glorifies me, of whom you say that he is your God. 55. And you do not know him, but I know him. And if I say that I do not know him, I shall

51: 5, 24; 6, 40. 47; 11, 25.—55: 7, 28f.

48. Samaritan meant a wicked person.

be like you, a liar. But I know him, and I keep his word. 56. Abraham your father rejoiced that he was to see my day. He saw it and was glad." 57. The Jews therefore said to him, "Thou art not yet fifty years old, and hast thou seen Abraham?" Jesus said to them, 58. "Amen, amen, I say to you, before Abraham came to be, I am." 59. They therefore took up stones to cast at him; but Jesus hid himself, and went out from the temple.

CHAPTER 9

THE MAN BORN BLIND

1. And as he was passing by, he saw a man blind from birth. 2. And his disciples asked him, "Rabbi, who has sinned, this man or his parents, that he should be born blind?" 3. Jesus an-

58: 8, 24-28; 17, 5. 24.—9. 3: 11, 4.

9, 1. This beautiful episode demonstrated how true it is that Jesus is the light of the world.

2. *Who has sinned, this man or his parents? . . .*: Among the Jews it was a common belief that all misfortunes were a result of sins committed either by the unfortunate person or by his parents. This is not always true, al-

answered, "Neither has this man sinned, nor his parents, but the works of God were to be made manifest in him. 4. I must do the works of him who sent me while it is day; night is coming, when no one can work. 5. As long as I am in the world I am the light of the world."

6. When he had said these things, he spat on the ground and made clay with the spittle, and spread the clay over his eyes, 7. and said to him, "Go, wash in the pool of Siloe (which is interpreted 'sent')." So he went away, and washed and returned seeing. 8. The neighbors therefore and they who were wont to see him before as a beggar, began saying, "Is this he who used to sit and beg?" Some said, "It is he."

4: 11, 9; 12, 35.—6: Mark 7, 33; 8, 23.

though it is true in many cases. God sometimes permits the innocent to suffer for His own particular ends.

7. *Siloe*, south of Mount Sion, upon which the temple was built, is a reservoir where even today the waters that flow from the fountain which is situated at the north-east foot of that same mountain, are gathered: the water is carried by the well-known canal excavated by Ezechias.

9. But others said, "By no means, he only resembles him." Yet the man declared, "I am he."

10. They therefore said to him, "How were thy eyes opened?" 11. He answered, "The man who is called Jesus made clay and anointed my eyes, and said to me, 'Go to the pool of Siloe and wash.' And I went and washed, and I see." 12. And they said to him, "Where is he?" He said, "I do not know."

13. They took him who had been blind to the Pharisees. 14. Now it was a Sabbath on which Jesus made the clay and opened his eyes. 15. Again, therefore, the Pharisees asked him how he received his sight. But he said to them, "He put clay upon my eyes, and I washed, and I see."

16. Therefore some of the Pharisees said, "This man is not from God, for he does not keep the Sabbath." But others said, "How can a man who is a sinner work these signs?" And there was a division among them. 17. Again therefore they said to the blind man, "What dost thou say of him who opened thy eyes?" But he said, "He is a prophet."

18. The Jews there did not believe of him that he had been blind and had got his sight, until they called the parents of the one who had gained his sight, 19. and questioned them, saying, "Is this your son, of whom you say that he was born blind? How then does he now see?" 20. His parents answered them and said, "We know that this is our son, and that he was born blind; 21. but how he now sees we do not know, or who opened his eyes we ourselves do not know. Ask him; he is of age, let him speak for himself." 22. These things his parents said because they feared the Jews. For already the Jews had agreed that if anyone were to confess him to be the Christ, he should be put out of the synagogue. 23. This is why his parents said, "He is of age; question him."

24. They therefore called a second time the man who had been blind, and said to him, "Give glory to God! We ourselves know that this man is a sinner." 25. He therefore said, "Whether he is a sinner, I do not know. One thing

I do know, that whereas I was blind, now I see." 26. They therefore said to him, "What did he do to thee? How did he open thy eyes?" 27. He answered them, "I have told you already, and you have heard. Why would you hear again? Would you also become his disciples?" 28. They heaped abuse on him therefore, and said, "Thou art his disciple, but we are disciples of Moses. 29. We know that God spoke to Moses; but as for this man, we do not know where he is from." 30. In answer the man said to them, "Why, herein is the marvel, that you do not know where he is from, and yet he opened my eyes. 31. Now we know that God does not hear sinners; but if anyone is a worshipper of God, and does his will, him he hears. 32. Not from the beginning of the world has it been heard that anyone opened the eyes of a man born blind. 33. If this man were not from God, he could do nothing." 34. They answered and said to him, "Thou wast altogether born in sins, and dost thou teach us?" And they turned him out.

35. Jesus heard that they had turned him out, and when he had found him, said to him, "Dost thou believe in the Son of God?" 36. He answered and said, "Who is he, Lord, that I may believe in him?" 37. And Jesus said to him, "Thou hast both seen him, and he it is who speaks with thee."

38. And he said, "I believe, Lord." And falling down, he worshipped him.

39. And Jesus said, "For judgment have I come into this world, that they who do not see may see, and they who see may become blind." 40. And some

39: Matt. 13, 13-15.—40: Matt. 23, 26.

35. *Dost thou believe in the Son of God?* Others have: "Dost thou believe in the Son of man?" Nevertheless, the sense does not change, because to believe in the Son of man Who is Jesus Christ, the Son of God, is the same as believing in Jesus Christ, Son of God Who also became Son of man.

39. *For judgment have I come:* Jesus did not come to judge the world, but to save it; nevertheless, the very fact that those who love Him observe His Commandments, while those who do not love Him transgress His Commands and commit sin, manifests the faith of the former and the incredulity of the latter; thus separating the faithful from the infidels.

of the Pharisees who were with him heard this, and they said to him, "Are we also blind?" 41. Jesus said to them, "If you were blind, you would not have sin. But now that you say, 'We see,' your sin remains."

CHAPTER 10

THE GOOD SHEPHERD

1. "Amen, amen, I say to you, he who enters not by the door into the sheepfold, but climbs up another way, is a thief and a robber. 2. But he who enters by the door is shepherd of the sheep. 3. To this man the gatekeeper opens, and the sheep hear his voice, and he calls his own sheep by name and leads them forth. 4. And when he has let out his own sheep, he goes before them; and the sheep follow him be-

41. *If you were blind...*: that is, if you knew nothing about Me, you would be excused, but you yourselves say that you know Me. Therefore you are not excused and the sin of incredulity remains yours, because you do not convert yourselves.

10, 3. He says *his own sheep*, because in one sheepfold there were several herds of sheep belonging to different shepherds.

cause they know his voice. 5. But a stranger they will not follow, but will flee from him, because they do not know the voice of strangers."

6. This parable Jesus spoke to them, but they did not understand what he was saying to them.

7. Again, therefore, Jesus said to them, "Amen, amen, I say to you, I am the door of the sheep. 8. All whoever have come are thieves and robbers; but the sheep have not heard them. 9. I am the door. If anyone enter by me he shall be safe, and shall go in and out, and shall find pastures. 10. The thief comes only to steal, and slay, and destroy. I came that they may have life, and have it more abundantly."

8. 10. 12f: Ezech. 34.

10. *That they may have life more abundantly*: the life given us by Jesus is the life of grace, which renders him who possesses it a participant of divine life on earth and prepares him for the superabundance of the life of glory in Heaven. (CAL. John 10: 10.) "How many kinds of grace are there? There are two kinds of grace: sanctifying grace and actual grace. What is sanctifying grace? Sanctifying grace is that supernatural gift, inherent to

11. "I am the good shepherd. The good shepherd lays down his life for his sheep. 12. But the hireling, who is not a shepherd, whose own the sheep are not, sees the wolf coming and leaves the sheep and flees. And the wolf snatches and scatters the sheep; 13. but the hireling flees because he is a hireling, and has no concern for the sheep.

14. "I am the good shepherd, and I know mine and mine know me, 15. even as the Father knows me and I know the Father; and I lay down my

our soul and therefore habitual, which renders us saints, that is just, friends and adopted children of God, brethren of Jesus Christ, heirs of Heaven and capable of performing works meritorious of eternal life." Oh! if we only understood grace and its advantages, how ardently would we desire it, with what solicitude we would seek it, how we would endeavor to conserve and increase it! Oh! how vile and mean everything else would seem! (TCA. 2, p. 218.) "What do we merit with our good works performed in the grace of God? We merit an increase of grace, the attainment of eternal life and an increase of glory in Heaven." (CCG. 297.) Instead, the works performed while in a state of mortal sin, no matter how good, have no value at all for Heaven.

Think. O Reader. what a terrible and ir-

life for my sheep. 16. And other sheep I have that are not of this fold. Them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd. 17. For this reason the Father loves me, because I lay down my life that I may take it up again. 18. No one takes it from me, but I lay it down of myself. I have the power to lay it down, and I have the power to take it up again. Such is the command I have received from my Father."

16: Ezech. 34, 23; 37, 24.—17: Phil. 2, 8f.
18. 5, 26; 19, 11.

reparable disappointment you would have at the judgment, if you should labor all your life, but not in the grace of God! Yet this is given such little thought!... What blindness! The merits and eternal glory are lost... and this thought is laughed at and given no attention while, for a handful of money or a piece of land some even become infuriated! "How is sanctifying grace lost? Sanctifying grace is lost only through mortal sin. And how is it regained? It is regained with the pardoning of the mortal sins, which is obtained by a good confession; or, even without confession, when it is not possible to go immediately, by making a perfect act of contrition with the proposal of going to confession as soon as possible. Which Sacraments give us an increase

19. Again there arose a division among the Jews because of these words. 20. Many of them were saying, "He has a devil and is mad. 21. Why do you listen to him?" Others were saying, "These are not the words of one who has a devil. Can a devil open the eyes of the blind?"

AT THE FEAST OF THE DEDICATION

22. Now there took place at Jerusalem the feast of the Dedication; and it

19f: 7, 20. 43; 8, 48.—22: 1 Mach. 4, 54. 59.

of grace? The Sacraments of Confirmation, the Holy Eucharist, Extreme Unction, Holy Orders and Matrimony give us an increase of sanctifying grace. These Sacraments are called the Sacraments of the living, because he who receives them must already be spiritually alive through the grace of God. And what must we do to preserve the grace of the Sacraments? We must go to confession and receive Holy Communion often, pray and correspond with one's own actions, do good and avoid evil," because "He Who has created us without us, will not save us without our cooperation". (St. Augustine.)

22. *Feast of the Dedication*: this solemnity, also called "Feast of Lights", dated back to the times of Judas Maccabeus, who instituted

was winter. 23. And Jesus was walking in the temple, in Solomon's portico. 24. The Jews therefore gathered round him, and said to him, "How long dost thou keep us in suspense? If thou art the Christ, tell us openly."

25. Jesus answered them, "I tell you and you do not believe. The works that I do in the name of my Father, these bear witness concerning me. 26. But you do not believe because you are not of my sheep. 27. My sheep hear my voice, and I know them and they follow me. 28. And I give them everlasting life, and they shall never perish, neither shall anyone snatch them out of my hand. 29. What my Father has given me is greater than all; and no one is

23. Acts 3, 11, 5, 12.—25: 10, 38; 5, 36.
—26f 8, 47 —28f Deut. 32, 39.

it in 104 B.C. to commemorate the purification of the temple profaned by the pagan and wicked king of Syria, Antiochus Epiphanes IV.

29. *What My Father has given Me* (that is, His divine nature),* is greater than all, and therefore it is logical that no one can snatch them from the hands of the Son. In other words, this refers to the excellence and power which divine grace has. The reason for the

able to snatch anything out of the hand of my Father. 30. I and the Father are one."

31. The Jews therefore took up stones to stone him. 32. Jesus answered them, "Many good works have I shown you from my Father. For which of these works do you stone me?" 33. The Jews answered him, "Not for a good work do we stone thee, but for blasphemy, and because thou, being a man, makest thyself God."

34. Jesus answered them, "Is it not written in your Law, 'I said you are gods'? 35. If he called them gods to whom the word of God was addressed (and the Scripture cannot be broken), 36. do you say of him whom the Father has made holy and sent into the world, 'Thou blasphemest,' because I said, 'I am the Son of God'? 37. If I do not perform the works of my Father, do

30: 8, 19; 12, 45; 14, 9; 17, 11. 22.—31: 8, 59.—33: 5, 18; 19, 7.—34: 12, 34; 15, 25.—36: 5, 18.

Good Shepherd's confidence and the sheep's certainty rests on the fact that Father and Son are One Sole God, hence superior to all and to everything. (Durand.)

not believe me. 38. But if I do perform them, and if you are not willing to believe me, believe the works, that you may know and believe that the Father is in me and I in the Father."

39. They sought therefore to seize him; and he went forth out of their hands.

JESUS IN PEREA

40. And again he went away beyond the Jordan, to the place where John was at first baptizing; and there he stayed. 41. And many came to him; and they were saying, "John indeed worked no sign. 42. All things, however, that John said of this man were true." And many believed in him.

CHAPTER 11

THE RAISING OF LAZARUS

1. Now a certain man was sick, Lazarus of Bethany, the village of Mary and her sister Martha. 2. Now it was Mary who anointed the Lord with ointment, and wiped his feet dry with her hair, whose brother Lazarus was sick. 3. The sisters therefore sent to him, say-

38: 14, 10-12. 20; 17, 21-23.—40: 1, 28.—11. 1: Luke 10. 38f.—2: 12. 3.

ing, "Lord, behold, he whom thou lovest is sick."

4. But when Jesus heard this, he said to them, "This sickness is not unto death, but for the glory of God, that through it the Son of God may be glorified." 5. Now Jesus loved Martha and her sister Mary, and Lazarus. 6. So when he heard that he was sick, he remained two more days in the same place. 7. Then afterwards he said to his disciples, "Let us go again into Judea."

8. The disciples said to him, "Rabbi, just now the Jews were seeking to stone thee; and dost thou go there again?" 9. Jesus answered, "Are there not twelve hours in the day? If a man walks in the day, he does not stumble, because he sees the light of this world. 10. But if he walks in the night, he stumbles, because the light is not in him."

11. These things he spoke, and after this he said to them, "Lazarus, our friend, sleeps. But I go that I may wake him from sleep." 12. His disciples therefore said, "Lord, if he sleeps, he will be safe." 13. Now Jesus had spo-

ken of his death, but they thought he was speaking of the repose of sleep. 14. So then Jesus said to them plainly, "Lazarus is dead; 15. and I rejoice on your account that I was not there, that you may believe. 16. But let us go to him." Thomas, who is called the Twin, said therefore to his fellow-disciples, "Let us also go, that we may die with him."

17. Jesus therefore came and found him already four days in the tomb. 18. Now Bethany was close to Jerusalem, some fifteen stadia distant. 19. And many of the Jews had come to Martha and Mary, to comfort them on account of their brother. 20. When, therefore, Martha heard that Jesus was coming, she went to meet him. But Mary remained at home.

21. Martha therefore said to Jesus, "Lord, if thou hadst been here my brother would not have died. 22. But even now I know that whatever thou shalt ask of God, God will give it to thee."

23. Jesus said to her, "Thy brother

shall rise." 24. Martha said to him, "I know that he will rise at the resurrection, on the last day." 25. Jesus said to her, "I am the resurrection and the life; he who believes in me, even if he die,

24: 5, 29.

11, 24. *I know that he will rise...*: "What awaits us at the end of the world? The resurrection of the body and the universal judgment awaits us at the end of the world. With the eleventh article of the Creed: 'the resurrection of the body', we believe that the bodies of all men will rise from the earth and will be united again to their souls, nevermore to be separated." (CCG. 191.) That the dead will rise we have a beautiful assurance in the resurrection of Lazarus (vv. 43-44), of Jairus' daughter (Mark 5: 22-43), and of the widow's son (Luke 7: 11-16), although these had to die a second time. Jesus Christ's Resurrection forms the basis of our hope in the future glorious resurrection. Since Jesus Christ, Head of the Church and of the elect rose from the dead, we nourish a sure hope of also rising through His virtue, because the members must follow the fate of their Head. The resurrection of many which took place at the time of Christ's death and who appeared in Jerusalem (Matt. 27: 52-53), as well as the resurrection and Assumption of Mary Most Holy, our Mother, form the first fruits of a new humanity, the first fruits risen never to die again. "Hence

shall live; 26. and whoever lives and believes in me, shall never die. Dost thou believe this?" 27. She said to him, "Yes, Lord, I believe that thou art the Christ, the Son of God, who hast come into the world."

28. And when she had said this, she went away and quietly called Mary her sister, saying, "The Master is here and calls thee." 29. As soon as she heard this, she rose quickly and came to him, 30. for Jesus had not yet come into the village, but was still at the place where Martha had met him.

31. When, therefore, the Jews who were with her in the house and were

27: 6, 70.

we shall all rise again, having an eternal body but not all are alike: because if one is just, he will receive a celestial body to be able to live worthily in the company of the Angels; if instead, he is a sinner, he will receive an eternal body suitable to suffer the pains of sins, not to be destroyed in the fire, but to burn eternally. (St. Cyril, Geros. CCG. T.Q. 194.)

26. *Shall never die*: this does not mean that he will never die, but that he will not remain dead for all eternity. In fact, Jesus and Mary Most Holy rose from the dead, and we all will arise at the end of the world.

comforting her, saw Mary rise up quickly and go out, they followed her, saying, "She is going to the tomb to weep there."

32. When, therefore, Mary came where Jesus was, and saw him, she fell at his feet, and said to him, "Lord, if thou hadst been here, my brother would not have died." 33. When, therefore, Jesus saw her weeping, and the Jews who had come with her weeping, he groaned in spirit and was troubled, 34. and said, "Where have you laid him?" They said to him, "Lord, come and see." 35. And Jesus wept. 36. The Jews therefore said, "See how he loved him." 37. But some of them said, "Could not he who opened the eyes of the blind, have caused that this man should not die?"

38. Jesus therefore, again groaning in himself, came to the tomb. Now it was a cave, and a stone was laid against it. 39. Jesus said, "Take away the stone." Martha, the sister of him who was dead, said to him, "Lord, by this time he is already decayed, for he is dead four days." 40. Jesus said to her;

35: Luke 19, 41.

“Have I not told thee that if thou believe thou shalt behold the glory of God?” 41. They therefore removed the stone. And Jesus, raising his eyes, said, “Father, I give thee thanks that thou hast heard me. 42. Yet I knew that thou always hearest me; but because of the people who stand round, I spoke, that they may believe that thou hast sent me.” 43. When he had said this, he cried out with a loud voice, “Lazarus, come forth!” 44. And at once he who had been dead came forth, bound feet and hands with bandages, and his face was tied up with a cloth. Jesus said to them, “Unbind him, and let him go.”

THE COUNCIL

45. Many therefore of the Jews who had come to Mary, and had seen what he did, believed in him. 46. But some of them went away to the Pharisees, and told them the things that Jesus had done.

47. The chief priests and the Pharisees therefore gathered together a council, and said, “What are we doing? for

this man is working many signs. 48. If we let him alone as he is, all will believe in him, and the Romans will come and take away both our place and our nation."

49. But one of them, Caiphas, being high priest that year, said to them, "You know nothing at all; 50. nor do you reflect that it is expedient for us that one man die for the people, instead of the whole nation perishing." 51. This, however, he said not of himself; but being high priest that year, he prophesied that Jesus was to die for the nation; 52. and not only for the nation, but that he might gather into one the children of God who were scattered abroad. 53. So from that day forth their plan was to put him to death.

JESUS IN EPHREM

54. Jesus therefore no longer went about openly among the Jews, but withdrew to the district near the desert, to a town called Ephrem; and there he stayed with his disciples.

49: 18, 13f; Luke 3, 2.—51f: 10, 15f.

54. *Ephrem*, a small village north of Jerusalem.

55. Now the Passover of the Jews was at hand; and many from the country went up to Jerusalem before the Passover, in order to purify themselves. 56. And they were looking for Jesus. And as they stood in the temple they were saying to one another, "What do you think, that he is not coming to the feast?" But the chief priests and Pharisees had given orders that, if anyone knew where he was, he should report it, so that they might seize him.

CHAPTER 12

THE ANOINTING AT BETHANY

1. Jesus therefore, six days before the Passover, came to Bethany where Lazarus, whom Jesus had raised to life, had died. 2. And they made him a supper there; and Martha served, while Lazarus was one of those reclining at table with him.

55: 2, 13; 5, 1; 6, 4; 18, 28.—12, 1-11: Matt. 26, 6-13; Mark 14, 3-9.—1f: 11, 1.—2: Luke 10, 38ff.

55. *Many from the country around Jerusalem or even from the other parts of Palestine.*
12, 2. The supper is in the house of Simon the leper. (Matt. 26: 6.)

3. Mary therefore took a pound of ointment, genuine nard of great value, and anointed the feet of Jesus, and with her hair wiped his feet dry. And the house was filled with odor of the ointment. 4. Then one of his disciples, Judas Iscariot, he who was about to betray him, said, 5. "Why was this ointment not sold for three hundred denarii, and given to the poor?" 6. Now he said this, not that he cared for the poor, but because he was a thief, and holding the purse, used to take what was put in it 7. Jesus therefore said, "Let her be — that she may keep it for the day

3: 11, 2.

3. *Anointed the feet of Jesus . . . and wiped His feet dry. . .*: Mary performed an act of courtesy and of most delicate love toward Jesus. She loved her Jesus with an extraordinary love. Nothing is so sweet, chaste and at the same time so ardent as the love of God. This love heats, inflames, purifies and perfects the heart to the point of changing it entirely.

5. *Three hundred denarii* equalled \$51.00

6. *He was a thief*: the perversity of Judas does not date solely from the day in which he received from the Jews the sum of money for which he was to give Our Lord into their hands; he had the passion of theft long before

of my burial. 8. For the poor you have always with you, but you do not always have me."

9. Now the great crowd of the Jews learned that he was there; and they came, not only because of Jesus, but that they might see Lazarus, whom he had raised from the dead. 10. But the chief priests planned to put Lazarus to death also. 11. For on his account many of the Jews began to leave them and to believe in Jesus.

TRIUMPHAL ENTRY INTO JERUSALEM

12. Now the next day, the great crowd which had come to the feast, when they heard that Jesus was coming to Jerusalem, 13. took the branches of

12-19: Matt. 21, 1-11; Mark 11, 1-11; Luke 19, 29-45.—13: Ps. 117, 26.

this. (St. Augustine, Bell. 4, 1223.) "What does the seventh Commandment forbid: Thou shalt not steal? Besides stealing, the seventh Commandment forbids cheating, unjust keeping of what belongs to others, damage to the property of others, and the accepting of bribes by public officials." The Divine Law not only prohibits the external act of theft, but also the intention and the resolution to steal. (R.C. 3, 338.) Therefore God also gave the tenth

palms and went forth to meet him. And they cried out, "Hosanna! Blessed is he who comes in the name of the Lord, the king of Israel!"

14. And Jesus found a young ass, and sat upon it, as it is written, 15. "Fear not, daughter of Sion; behold, thy king comes, sitting upon the colt of an ass." 16. These things his disciples did not at first understand. But when Jesus was glorified, then they remembered that these things were written about him, and that they had done these things to him.

14f: Zach. 9, 9.—16: 2, 22.

Commandment: Thou shalt not covet thy neighbor's goods, which completes the seventh Commandment. And in the Gospel Jesus commands: And even as you wish men to do to you, so also do you to them. (Luke 6: 31.)

"What are we commanded by the seventh Commandment? By the seventh Commandment we are commanded to respect what belongs to others, to live up to our business agreements, and to pay our just debts." To this end Jesus also said: "Therefore all things whatever you would that men should do to you, even so do you also to them. (Matt. 7: 12.) "Is he forgiven, who is in a position to repair the damage done and does not? No, he will not obtain forgiveness even if he says he is sorry."

17. The crowd therefore, which was with him when he called Lazarus from the tomb and raised him from the dead, bore witness to him. 18. And the reason why the crowd also went to meet him was that they heard that he had worked this sign. 19. The Pharisees therefore said among themselves, "Do you see that we avail nothing? Behold, the entire world has gone after him!"

**LAST WORDS OF JESUS
TO THE PEOPLE**

20. Now there were certain Gentiles among those who had gone up to worship on the feast. 21. These therefore approached Philip, who was from Bethsaida of Galilee, and asked him, saying, "Sir, we wish to see Jesus." 22. Philip

21: 1, 43ff.—22: 1, 40.

The sin is not pardoned if, being able to do so, the thief does not return the stolen goods. (R.C. 3, 342.) The obligation of restoring to the owner stolen goods or of making satisfaction falls not only on the person who committed the theft, but also proportionally on those who participated in it. Those who approve or praise the theft, and even the wife and children who secretly steal money from their husband or parents are not entirely exempt from this sin. (R.C. 3, 342.)

came and told Andrew; again, Andrew and Philip spoke to Jesus.

23. But Jesus answered them, "The hour has come for the Son of Man to be glorified. 24. Amen, amen, I say to you, unless the grain of wheat falls into the ground and dies, 25. it remains alone. But if it dies, it brings forth much fruit. He who loves his life, loses it; and he who hates his life in this world, keeps it unto life everlasting. 26. If anyone serves me, let him follow me; and where I am there also shall my servant be. If anyone serves me, my Father will honor him.

27. "Now my soul is troubled. And what shall I say? Father, save me from this hour! No, this is why I came to this hour. 28. Father, glorify thy name!" There came therefore a voice from heaven, "I have both glorified it, and I will glorify it again." 29. Then the crowd which was standing round and had heard, said that it had thundered. Others said, "An angel has spoken to him." 30. Jesus answered and said, "Not for me did this voice come, but for you:.

23: 14, 19.—26: 14, 3; 17, 24.—30: 11, 42.

31. "Now is the judgment of the world; now will the prince of the world be cast out. 32. And I, if I be lifted up from the earth, will draw all things to myself." 33. Now he said this signifying by what death he was to die. 34. The crowd answered him, "We have heard from the Law that the Christ abides forever. And how canst thou say, The Son of Man must be lifted up"? Who is this Son of Man?" 35. Jesus therefore said to them, "Yet a little while the light is among you. Walk while you have the light, that darkness may not overtake you. He who walks in the darkness does not know where he goes. 36. While you have the light, believe in the light, that you may become sons of light."

These things Jesus spoke, and he went away and hid himself from them.

31: 14, 30; 16, 11.—32: 3, 14; 8, 28.—34: Pss. 88, 5; 109, 4; Isa. 9, 7; Dan. 7, 14.—35: 8, 12; 9, 4f.

31. *Prince of the world* is the devil, prince of the wicked who live in the world. (St. Augustine.) With His death, Jesus will triumph; and the devil will be overcome.

INCRECULITY

37. Now though he had worked so many signs in their presence, they did not believe in him; 38. that the word which the prophet Isaias spoke might be fulfilled, "Lord, who has believed our report, and to whom has the arm of the Lord been revealed?" 39. This is why they could not believe, because Isaias said again, 40. "He had blinded their eyes, and hardened their hearts lest they see with their eyes, and understand with their mind, and be converted, and I heal them." 41. Isaias said these things when he saw his glory and spoke of Him.

42. And yet, even among the rulers many believed in him; but because of the Pharisees they did not acknowledge it; lest they should be put out of the synagogue. 43. For they loved the glory of men more than the glory of God.

44. But Jesus cried out, and said "He who believes in me, believes not in me but in him who sent me. 45. And he who sees me, sees him who sent me."

38: Isa. 53, 1; Rom. 10, 16.—39: Isa. 6, 9f; Matt. 13, 14f.—41: Isa. 6, 1ff.—42: 9, 22.—43: 5, 44.—44: 13, 20; 14, 1.—45: 14, 9.

me. 46. I have come a light into the world, that whoever believes in me may not remain in the darkness. 47. And if anyone hears my words, and does not keep them, it is not I who judge him; for I have not come to judge the world, but to save the world. 48. He who rejects me, and does not accept my words, has one to condemn him. The word that I have spoken will condemn him on the last day. 49. For I have not spoken on my own authority, but he who sent me, the Father, has commanded me what I should say, and what I should declare. 50. And I know that his commandment is everlasting life. The things, therefore, that I speak, I speak as the Father has bidden me."

II: THE PASSION, DEATH AND RESURRECTION

1. *THE LAST SUPPER*

CHAPTER 13

THE WASHING OF THE FEET

1. Before the feast of the Passover, Jesus, knowing that the hour had come

47: 3, 17; 8, 15.—48: 3, 16; Luke 10, 16.
—49: 14, 31; 15, 10.—50: 8, 26. 28.—13, 1: 7,
30; 8, 20; 12, 1.

for him to pass out of this world to the Father, having loved his own who were in the world, loved them to the end.

2. And during the supper, the devil having already put it into the heart of Judas Iscariot, the son of Simon, to betray him, Jesus, 3. knowing that the Father had given all things into his hands, and that he had come forth from God and was going to God, 4. rose from the supper and laid aside his garments, and taking a towel girded himself. 5. Then he poured water into the basin and began to wash the feet of the disciples, and to dry them with the towel with which he was girded.

6. He came, then, to Simon Peter. And Peter said to him, "Lord, dost thou wash my feet?" 7. Jesus answered and said to him, "What I do thou knowest not now; but thou shalt know hereafter." 8. Peter said to him, "Thou shalt never wash my feet!" Jesus answered him, "If I do not wash thee, thou shalt have no part with me." 9. Simon Peter said to him, "Lord, not my feet only,



The Washing of the Feet

but also my hands and my head!" 10. Jesus said to him, "He who has bathed needs only to wash; and he is clean all over. And you are clean, but not all." 11. For he knew who it was that would betray him. This is why he said, "You are not all clean."

12. Now after he had washed their feet and put on his garments, when he had reclined again, he said to them, "Do you know what I have done to you?" 13. You call me Master and Lord, and you say well, for so I am. 14. If, therefore, I the Lord and Master have washed your feet, you also ought to wash the feet of one another. 15. For I have given you an example, that as I have done to you, so you also should do. 16. Amen, amen, I say to you, no

10: 15, 3.—11: 6, 65. 71f.—13: Matt. 23, 8. 10.—16: Matt. 10, 24.

13, 15. This symbolic act of Jesus, in the quality of Master, wants above all to make us understand how perfect fraternal charity is to be exercised, and how His disciples should practice perfect condescension toward one another. Yet He brings to light the great purity of conscience with which the Priest must celebrate the Holy Sacrifice of the Mass and the

servant is greater than his master, nor is one who is sent greater than he who sent him. 17. If you know these things, blessed shall you be if you do them. 18. I do not speak of you all. I know whom I have chosen; but that the Scripture may be fulfilled, 'He who eats bread with me has lifted up his heel against me.' 19. I tell you now before it comes to pass, that when it has come to pass you may believe that I am he. 20. Amen, amen, I say to you, he who receives anyone I send, receives me; and he who receives me, receives him who sent me."

THE BETRAYER

21. When Jesus had said these things he was troubled in spirit, and said solemnly, "Amen, amen, I say to you, one of you will betray me." 22. The disci-

18: Ps. 40, 10 – 19: 8, 24; 14, 29.–20. Matt. 10, 40.–21-30; Matt. 26, 21-25; Mark 14, 18-21; Luke 22, 21-23.–21: 11, 33; 12, 27.

faithful must receive Holy Communion, which Jesus instituted shortly afterwards together with the Priesthood.

18. *The Scriptures:* Psalm 40: 10.

ples therefore looked at one another, uncertain of whom he was speaking.

23. Now one of his disciples, he whom Jesus loved, was reclining at Jesus' bosom. 24. Simon Peter therefore beckoned to him, and said to him, "Who is it of whom he speaks?" 25. He therefore, leaning back upon the bosom of Jesus, said to him, "Lord, who is it?" 26. Jesus answered, "It is he for whom I shall dip the bread, and give it to him." And when he had dipped the bread, he gave it to Judas Iscariot, the son of Simon. 27. And after the morsel, Satan entered into him. And Jesus said to him, "What thou dost, do quickly." 28. But none of those at the table understood why he said this to him. 29. For some thought that because Judas held the purse, Jesus had said to him, "Buy the things we need for the feast"; or that he should give something to the poor. 30. When, therefore, he had received the morsel, he went out quickly. Now it was night.

23: 19, 26; 20, 2; 21, 7. 20.—27: Luke 22, 3.—29: 12. 5f.

THE NEW COMMANDMENT

31. When, therefore, he had gone out, Jesus said, "Now is the Son of Man glorified, and God is glorified in him. 32. If God is glorified in him, God will also glorify him in himself, and will glorify him at once.

33. "Little children, yet a little while I am with you. You will seek me, and, as I said to the Jews, 'Where I go you cannot come,' so to you also I say it now. 34. A new commandment I give you, that you love one another: that as I have loved you, you also love one another. 35. By this will all men know that you are my disciples, if you have love for one another."

PETER'S DENIALS PREDICTED

36. Simon Peter said to him, "Lord, where art thou going?" Jesus answered, "Where I am going thou canst not follow me now, but thou shalt follow later." 37. Peter said to him, "Why can I not follow thee now? I will lay down

32: 17, 1-5.—33: 7, 33; 8, 21.—34: 15, 12f. 17.—36-38: Matt. 26, 31-35; Mark 14, 27-31; Luke 22, 31-34.—36: 7, 34; 21, 18f.

my life for thee." 38. Jesus answered him, "Wilt thou lay down thy life for me? Amen, amen, I say to thee, the cock will not crow before thou dost deny me thrice.

CHAPTER 14

A WORD OF COMFORT

1. "Let not your heart be troubled. You believe in God, believe also in me. 2. In my Father's house there are many mansions. Were it not so, I should have told you, because I go to prepare a place for you. 3. And if I go and pre-

38: 18. 27.—14, 1: 14, 27.

14, 1. *Believe . . . also in Me*: that is, if you believe in God, in consequence you will necessarily have to believe in Me also. (St. Augustine.) The faith that you will have in Me and in My Father Who has begotten Me is more powerful than all the events that could happen and no difficulty can prevail against it. (St. John Chrysostom, Bell. 5, 569.) Jesus repeats the same thing to the Christians in times of trials and temptations. You believe in God, therefore believe also in your Savior. He will stay near you, He will give you strength, help and victory. (CAL. John 14: 1.) "What must we do in order to live according to God? We must believe the truths revealed by Him and

pare a place for you, I am coming again, and I will take you to myself; that where I am, there you also may be. 4. And where I go you know, and the way you know."

5. Thomas said to him, "Lord, we do not know where thou art going, and how can we know the way?" 6. Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father but through me. 7. If you had known me, you would also have known my Father. And henceforth you do know him, and you have seen him."

8. Philip said to him, "Lord, show us the Father and it is enough for us." 9. Jesus said to him, "Have I been so long a time with you, and you have not known me? Philip, he who sees me sees also the Father. How canst thou say, 'Show us the Father'? 10. Dost

9: 8, 19; 12, 45.

observe His Commandments with the help of His grace which is obtained through prayer and the Sacraments." Let us also believe in Our Savior more seriously! And the reward of our faith will be to see and enjoy that which we shall have believed. (St. Augustine, TCA. 2, p. 5.)

thou not believe that I am in the Father and the Father in me? The words that I speak to you I speak not on my own authority. But the Father dwelling in me, it is he who does the works. 11. Do you believe that I am in the Father and the Father in me? 12. Otherwise believe because of the works themselves. Amen, amen, I say to you, he who believes in me, the works that I do he also shall do, and greater than these he shall do, because I am going to the Father. 13. And whatever you ask in my name, that I will do, in order that the Father may be glorified in the Son. 14. If you ask me anything in my name, I will do it.

15. "If you love me, keep my commandments. 16. And I will ask the Father and he will give you another Advocate to dwell with you forever, 17. the Spirit of truth whom the world can-

12: 8, 28; 12, 49.—13: 15, 7. 16; 16, 23f—15: 15, 10.—16: 14, 26; 15, 26; 16, 7.—17: 16, 13.

16-17. Here Jesus speaks of the work that the Holy Spirit will accomplish in the Apostles, in their Successors, the Popes and the Bishops, and in the faithful. "What is the

not receive, because it neither sees him nor knows him. But you shall know him, because he will dwell with you, and be in you.

18. "I will not leave you orphans; I will come to you. 19. Yet a little while and the world no longer sees me. But you see me, for I live and you shall live. 20. In that day you will know that I am in my Father, and you in me, and I in you. 21. He who has my com-

20: 5, 4-7; 17, 21-23.

Holy Spirit in the Church and what does He do? The Holy Spirit is like the soul of the Church: He vivifies it with His very special and continual assistance, He keeps it united to Himself and with His gifts infallibly guides it in the way of truth and sanctity." (CCG. 130.) In fact, Jesus promises the Apostles a Consoler Who will remain with them for all eternity because He will not leave them after their death. (St. John Chrysostom, Bell. 5, 582.) He will dwell invisibly in their souls. (St. John Chrysostom, Bell. 5, 583.) Hence, the Church docent, which is constituted by the Pope and by the Bishops united with Him cannot err in teaching the truths revealed by God; the Church is infallible because the Spirit of Truth continually assists it." Hence when the Pope and Bishops speak or write they must be listened to with great veneration, because it

mandments and keeps them, he it is who loves me. But he who loves me will be loved by my Father, and I will love him and manifest myself to him."

22. Judas, not the Iscariot, said to him, "Lord, how is it that thou art about to manifest thyself to us, and not to the world?" 23. Jesus answered and said to him, "If anyone love me, he will keep my word, and my Father will love him, and we will come to him and make our abode in him. 24. He who does not love me does not keep my words. And the word that you have heard is not mine, but the Father's who sent me."

is the Holy Spirit Who dwells in them as pastors and teachers Who speaks through their mouth.

23. *If anyone love Me...*: the proof of love are the works; the love of God, from the time it exists, works great things; if it refuses to act, it is nothing but an image of love. (St. Gregory, Bell. 5, 528.) "Because divine love," says St. Bernard, "is nothing but a strong will for good." (TCA. 1, p. 84.) "Too late have I loved You," St. Augustine went about sighing, "O beauty always ancient and always new; ah! too late have I loved You! Ah! miserable and unhappy me, if through misfortune I should

25. "These things I have spoken to you while yet dwelling with you. 26. But the Advocate, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your mind whatever I have said to you.

26: 16, 13.

again stop loving You; I would prefer not to be rather than to exist without You or outside of You." (TCA. 1, p. 86.) Therefore my soul, love your God Who has so loved you as to establish His abode in you!

26. *The Holy Spirit, Whom the Father will send in My Name:* Jesus shows how the Holy Spirit proceeds from the Father and from the Son in Whose Name the Father sends Him. (CAL. John 14: 26.) "Who is the first Person of the Blessed Trinity? The first Person of the Blessed Trinity is God the Father. And the second Person? The second Person of the Blessed Trinity is God the Son. And the third Person? The third Person of the Blessed Trinity is God the Holy Spirit. Is each divine Person of the Most Blessed Trinity God? Yes, the Father is God, the Son is God, the Holy Spirit is God; nevertheless, the three divine Persons are perfectly equal to one another, because all are one and the same God." "Such as the Father is, such is the Son, and such is the Holy Spirit. The Father uncreate. the Son uncreate.

27. "Peace I leave with you, my peace I give to you; not as the world gives do I give to you. Do not let your

the Holy Spirit uncreate. The Father incomprehensible, the Son incomprehensible, and the Holy Spirit incomprehensible. The Father eternal, the Son eternal, and the Holy Spirit eternal. And yet there are not three eternals, but one eternal. As also there are not three uncreated, nor three incomprehensibles; but one uncreated, and one incomprehensible. So also the Father is Almighty, the Son Almighty, and the Holy Spirit Almighty. Nevertheless there are not three Almightyies, but one Almighty. In like manner the Father is God, the Son is God, and the Holy Spirit is God. And still there are not three Gods, but one God. So also, the Father is Lord, the Son is Lord, and the Holy Spirit is Lord. And still there are not three Lords, but one Lord. (Athanasian Creed.)

Let us believe this most august mystery with complete, generous, constant and firm faith. The more it surpasses our intelligence, the more we should willingly believe without objections. Therefore, not only should the august majesty of this mystery not create any difficulty for us, but it must also be for us a reason for great joy, because it assures us that Paradise will be immensely more beautiful than we can ever imagine. "So great is the good that awaits me, that every pain is a delight to me." (St. Francis of Assisi.)

heart be troubled, or be afraid. 28. You have heard me say to you, 'I go away and I am coming to you.' If you loved me, you would indeed rejoice that I am going to the Father, for the Father is greater than I. 29. And now I have told you before it comes to pass, that when it has come to pass you may believe. 30. I will no longer speak much with you, for the prince of the world is coming, and in me he has nothing. 31. But he comes that the world may know that I love the Father, and that I do as the Father has commanded me. Arise, let us go from here.

CHAPTER 15

UNION WITH CHRIST

1. "I am the true vine, and my Father is the vine-dresser. 2. Every branch in me that bears no fruit he will take away; and every branch that bears fruit he will cleanse, that it may bear more fruit. 3. You are already clean

29: 13, 19; 16, 4.—30: 12, 31.

28. *Is greater than I*, that is, as God They are equal, but as man, Jesus is inferior.

because of the word that I have spoken to you. 4. Abide in me, and I in you. As the branch cannot bear fruit of itself unless it remain on the vine, so neither can you unless you abide in me. 5. I am the vine, you are the branches. He who abides in me, and I in him, he bears much fruit; for without me you can do nothing. 6. If any one does not abide in me, he shall be

5: 2 Cor. 3, 5.—6: Matt. 3, 10.

15, 5. *Without Me you can do nothing:* St. Augustine thus comments: "Jesus does not say: 'You cannot do anything with facility, or anything that is great'; He simply says 'nothing', neither great nor small, neither difficult nor easy". (CAL. John 4: 10.) "How many kinds of grace are there? There are two kinds of grace; sanctifying grace and actual grace. Is sanctifying grace necessary for salvation? Sanctifying grace is necessary for salvation because it is the supernatural life, which alone enables us to attain the supernatural happiness of Heaven. It is for this reason that the Church wants the infants baptized as soon as possible, because Baptism is the only means through which they can receive sanctifying grace. Hence, parents or guardians who put off for a long time, or entirely neglect the Baptism of their children, commit a mortal sin. And what is actual grace? Actual grace is a supernatural help of

cast outside as the branch and wither; and they shall gather them up and cast them into the fire, and they shall burn. 7. If you abide in me, and if my words abide in you, ask whatever you will and it shall be done to you. 8. In this is my Father glorified, that you may bear very much fruit, and become my disciples. 9. As the Father has loved me, I also have loved you. Abide in my love. 10. If you keep my commandments you will abide in my love, as I also have kept my Father's commandments, and abide in his love. 11. These things I

7: 15, 16; 14, 13.—9: 17, 23.—10: 8, 29; 14, 15.

God which enlightens our mind and strengthens our will to do good and to avoid evil. Is actual grace necessary for all who have attained the use of reason? Actual grace is necessary for all who have attained the use of reason, because without it we cannot long resist the power of temptation or perform other actions which merit a reward in Heaven. Pervaded by the pagan spirit, modern life is proud of its mechanical and scientific progress, but is noted for its profound ignorance of God, of the Redemption, of justification, of supernatural life and of the silent and invisible work which God develops in the just soul through grace. The blame

have spoken to you that my joy may be in you, and that your joy may be made full.

12. "This is my commandment, that you love one another as I have loved you. 13. Greater love than this no one has, that one lay down his life for his friends. 14. You are my friends if you do the things I command you. 15. No longer do I call you servants, because

for all this falls in great part on the secular schools, on the press, the movies and the radio which hardly ever speak of the absolute necessity of grace in the Christian life while, instead, it is the basis of eternal life. Therefore many Catholics have formed a practical and mental habit so entirely different from the Catechism and the elementary principles of Christian life, that when they hear the teaching that without grace they cannot merit anything for Heaven, they become angry, astonished, scandalized as though they had been done an injustice. And they think: "What! I work from morning until night without a minute of rest and then I am told that all this is worth nothing! What more must I do?..." You must work yet, but in the grace of God, otherwise, with all your trouble, even if you succeed in being converted at the end of your life, when you will appear at the judgment of God, you will do so with empty hands. "Without Me you can do nothing!"

the servant does not know what his master does. But I have called you friends, because all things that I have heard from my Father I have made known to you. 16. You have not chosen me, but I have chosen you, and have appointed you that you should go and bear fruit, and that your fruit should remain; that whatever you ask the Father in my name he may give you. 17. These things I command you, that you may love one another.

16: 6, 71; 13, 18.

It is God Who speaks! It is for this reason that the Church so insists that the faithful pray and frequent the Sacraments of Confession and Communion so that they may Christianly accomplish their duties, that is, *in the grace of God*.

For this reason the Leagues of Perseverance were formed, so as to re-educate the adults to the frequent use of the means to grace. For this reason, also, the Church wants that the children receive Confirmation at an early age and that they receive Holy Communion at about 7 years of age. All this is asked so that they may become accustomed not to commit sin, as unfortunately happens, but to live in the grace of God by means of prayer and the frequenting of the Sacraments.

THE WORLD'S HATRED

18. "If the world hates you, know that it has hated me before you. 19. If you were of the world, the world would love what is its own. But because you are not of the world, but I have chosen you out of the world, therefore the world hates you. 20. Remember the word that I have spoken to you: No servant is greater than his master. If they have persecuted me, they will persecute you also; if they have kept my word, they will keep yours also. 21. But all these things they will do to you for my name's sake, because they do not know him who sent me. 22. If I had not come and spoken to them, they would have no sin. But now they have no excuse for their sin. 23. He who hates me hates my Father also. 24. If I had not done among them works such as no one else has done, they would have no sin. But now they have seen, and have hated both me and my Father; 25. but that the word written in

18: 7, 7.—19: 1 John 4, 5.—20: 13, 16.—21: 16, 3; Matt. 5, 11; Acts 5, 41; 1 Pet. 4, 13ff.—23: 5, 23; 1 John 2, 23.—24: 3, 2: 7, 31; 9, 32.—25: Pss. 34, 19; 68, 5.

their Law may be fulfilled, 'They have hated me without cause.'

26. "But when the Advocate has come, whom I will send you from the Father, the Spirit of truth who proceeds from the Father, he will bear witness concerning me. 27. And you also bear witness, because from the beginning you are with me.

CHAPTER 16

PERSECUTION PREDICTED

1. "These things I have spoken to you that you may not be scandalized. 2. They will expel you from the synagogues. Yes, the hour is coming for everyone who kills you to think that he is offering worship to God. 3. And these things they will do because they have not known the Father nor me. 4. But these things I have spoken to you, that when the time for them has come you may remember that I told you. These things, however, I did not tell you from the beginning, because I was with you.

26: 14, 26.—27: Luke 24, 48; Luke 1, 2; Acts 1, 8.—16, 2: 9, 22; 12, 42.—4: 13, 19; 14, 29.

THE ROLE OF THE ADVOCATE

5. "And now I am going to him who sent me, and no one of you asks me, 'Where art thou going?' 6. But because I have spoken to you these things, sorrow has filled your heart. 7. But I speak the truth to you; it is expedient for you that I depart. For if I do not go, the Advocate will not come to you; but if I go, I will send him to you. 8. And when he has come he will convict the world of sin, and of justice, and of

7: 14, 16. 26ff.

16, 7. *If I do not go, the Advocate will not come...*: The learned Cardinal Lepicier (*Cursus Brevior*, vol. 3, p. 91.), explaining St. Thomas, said that Jesus, when laying His hands on the children (Matt. 19: 13-15; Mark 10: 16), prefigured the Sacrament of Confirmation and in this circumstance instituted it, not conferring it as He did with that of the Holy Eucharist, but promising to confer it in due time. In fact, Jesus promised the Holy Spirit to the Apostles many times, but He did not send Him until after He had ascended into Heaven. "What is Confirmation? Confirmation is the Sacrament through which the Holy Spirit comes to us in a special way and enables us to profess our faith as strong and perfect Christians and soldiers of Jesus"

judgment: 9. of sin, because they do not believe in me; 10. of justice, because I go to the Father, and you will see me no more; 11. and of judgment, because the prince of this world has already been judged.

12. "Many things yet I have to say to you, but you cannot bear them now. 13. But when he, the Spirit of truth, has come, he will teach you all the

13: 14, 26.

Christ and imprints a lasting character on the soul. For this reason we may receive this Sacrament only once." Today Confirmation is also called the Sacrament of Catholic Action, because its members have a particular need of the strength derived from the Holy Spirit, to profess the religion as the Church teaches it, with frankness and entirety. "Who is the usual minister of Confirmation? The Bishop is the usual minister of Confirmation, the Pastors and administrators of parishes, in virtue of a decree that became effective January 1, 1947, are granted the faculty of confirming, as extraordinary ministers, those among their faithful and others in their territory who are in danger of death from sickness, accident, or old age. What is necessary to receive Confirmation properly? To receive Confirmation properly it is necessary to be in the state of grace, and to know well the chief truths and duties

truth. For he will not speak on his own authority, but whatever he will hear he will speak, and the things that are to come he will declare to you. 14. He will glorify me, because he will receive of what is mine and declare it to you. 15. All things that the Father has are mine. That is why I have said that he will receive of what is mine, and will declare it to you. 16. A little while and you shall see me no longer; and again a little while and you shall see me, because I go to the Father."

17. Some of his disciples therefore said to one another, "What is this he says to us, 'A little while and you shall not see me, and again a little while and you shall see me'; and, 'I go to the Father'?" 18. They kept saying therefore, "What is this 'little while' of which he speaks? We do not know what he is saying."

15: 17, 10.

of our religion." Let us greatly esteem this Sacrament. Do not grieve the Holy Spirit of God (Eph. 4: 30.) Who lives in us, but let us pray to Him, let us permit Him to illuminate us, and generously listen to His inspirations.

19. But Jesus knew that they wanted to ask him, and he said to them, "You inquire about this among yourselves because I said, 'A little while and you shall not see me, and again a little while and you shall see me.' 20. Amen, amen, I say to you, that you shall weep and lament, but the world shall rejoice; and you shall be sorrowful, but your sorrow shall be turned into joy. 21. A woman about to give birth has sorrow, because her hour has come. But when she has brought forth the child, she no longer remembers the anguish for her joy that a man is born into the world. 22. And you therefore have sorrow now; but I will see you again, and your heart shall rejoice, and your joy no one shall take from you. 23. And in

21. Isa. 26, 17.—23: 14, 13f. 20.

22. *And your joy no one shall take from you:* God is the only true and profound joy of the Christian: on earth with the grace and peace of a pure conscience; in Heaven, with the inadmissible beatific vision. Speaking of God as the only joy of the heart, St. Augustine cries out with all the strength of his spirit: "May it never be, O Lord, may it never be that I, Your servant, consider myself blessed

that day you shall ask me nothing. Amen, amen, I say to you, if you ask the Father anything in my name, he will give it to you. 24. Hitherto you have not asked anything in my name. Ask, and you shall receive, that your joy may be full.

25. "These things I have spoken to you in parables. The hour is coming when I will no longer speak to you in

of any joy which delights me. Because there is a joy that is not granted to the wicked, but to those who serve you with disinterested love, and You are this joy. Here lies the happy life, in enjoying in You, of You and through You; here and nowhere else. Those who believe that happiness is found in something else, follow a false joy although their will always seeks some shadow of enjoyment." (Confess. 1, 10, Chapter 22.) "Ah!" he further exclaims, "how sweet it suddenly was for me to be deprived of the insipid and frivolous joys of the world, so that it seemed to me an inexpressible joy to lose that which, a short while before, seemed to be the greatest calamity to lose! Because You, O supreme and real sweetness, drove them away from me; yes, You drove them out and You, sweeter than all other pleasures and joys, entered in their stead." (TCA. 2, p. 138.) Blessed is the soul which corresponds to the graces of God and in the peace of a good conscience attends Heaven!

parables, but will speak to you plainly of the Father. 26. In that day you shall ask in my name; and I do not say to you that I will ask the Father for you, 27. for the Father himself loves you because you have loved me, and have believed that I came forth from God. 28. I came forth from the Father and have come into the world. Again I leave the world and go to the Father."

29. His disciples said to him, "Behold, now thou speakest plainly, and utterest no parable. 30. Now we know that thou knowest all things, and dost not need that anyone should question thee. For this reason we believe that thou camest forth from God."

31. Jesus answered them, "Do you

20: 2, 24f.

28. *Came forth from the Father...*: He came forth from the Father because He was born from the Father; He came into the world because He presented His Body, which He formed from the Virgin, to the world; He left the world with His death, He returned to the Father with the Ascension of His glorious humanity, but without abandoning the world with the presence of His government. (St. Au-

now believe? 32. Behold, the hour is coming, and has already come, for you to be scattered, each one to his own house, and to leave me alone. But I am not alone, because the Father is with me. 33. These things I have spoken to you that in me you may have peace. In the world you will have affliction. But take courage, I have overcome the world.”

CHAPTER 17

CHRIST'S PRIESTLY PRAYER FOR UNITY

1. These things Jesus spoke; and raising his eyes to heaven, he said, “Father, the hour has come! Glorify thy Son, that thy Son may glorify thee, 2. even as thou hast given him power over all flesh, in order that to all thou

32: Zach. 13, 7; Matt. 26, 31.—33: 14, 27.—17, 1: 11, 41; 13, 31.—2: 3, 35; Matt. 11, 27; 28, 18.

17, 1. This sublime prayer, real hymn of Heaven which overflowed from the Heart of a God, is divided into three parts: 1. from verse 1-5 Jesus prays for Himself; 2. from verse 6-9 He prays for His Apostles; from verse 20-26 He prays for the whole Church.

thou hast given him he may give everlasting life. 3. Now this is everlasting life, that they may know thee, the only true God, and him whom thou hast sent, Jesus Christ. I have glorified thee on earth; 4. I have accomplished the work that thou hast given me to do. 5. And now do thou, Father, glorify me with thyself, with the glory that I had with thee before the world existed.

6. "I have manifested thy name to the men whom thou hast given me out of the world. They were thine, and thou hast given them to me, and they have kept thy word. 7. Now they have learnt that whatever thou hast given me is from thee; 8. because the words

3. *Now this is everlasting life...*: "Nothing is comparable with the knowledge of God," said St. Augustine, "because nothing renders us so happy: in fact this very same knowledge is true happiness. (TCA. 2, p. 25.) "The expression 'eternal life' does not so much signify the perpetuity of life in which even the devils and wicked men participate, as it does to the perpetuity of the beatitude, capable of fully satisfying the desire of the blessed." (R.C. 1. 140.) "Why did God make us? God made us to know Him, love Him and serve Him in this world and to enjoy Him forever in Heav-

that thou hast given me I have given to them. And they have received them, and have known of a truth that I came forth from thee, and they have believed that thou didst send me.

9. "I pray for them; not for the world do I pray, but for those whom thou hast given me, because they are thine; 10. and all things that are mine are thine, and thine are mine; and I am

9: 17, 2. 6; 10, 29.—10: 16, 15.

en." Real beatitude begins with faith here below, it becomes perfect with living in grace and is completed in the glory in Heaven. "There, a continuous banquet is celebrated; there, an intimate peace, a tranquillity which fears nothing, a happy tranquillity, supreme joy, amiable society, sweetness of union, the delight of contemplation, the sweetness of the Holy Spirit is tasted. (St. Lawrence Justinian, TCA. 2, p. 25.) The true way to obtain eternal life is that, taught in the faith and in charity, persevering in prayer and in frequenting the Sacraments, we exercise ourselves in all the charitable works toward our neighbor. (R.C. 1, 147.) Not everyone who says to Me, "Lord, Lord" shall enter the kingdom of Heaven; but he who does the will of My Father in Heaven (Matt. 7: 21), that is, we must believe in words and in actions.

glorified in them. 11. And I am no longer in the world, but these are in the world, and I am coming to thee. Holy Father, keep in thy name those whom thou hast given me, that they may be one even as we are. 12. While I was with them, I kept them in thy name. Those whom thou hast given me I guarded; and not one of them perished except the son of perdition, in order that the Scripture might be fulfilled. 13. But now I am coming to thee; and these things I speak in the world, in order that they may have my joy made full in themselves. 14. I have given them thy word; and the world has hated them, because they are not of the world, even as I am not of the world. 15. I do not pray that thou take

12. 18, 9; 2 Thess. 2, 3; Pss. 40, 10; 108, 8.

11. *Keep in thy name those whom thou hast given me:* Jesus is asking the Father to keep His Apostles in the unity of the Faith. The "name" stands for the thing signified, that is, the complexity of the truths the Father had given Him to make known to the world and especially to the Apostles.

12. *The son of perdition is Judas, the traitor.*

them out of the world, but that thou keep them from evil. 16. They are not of the world, even as I am not of the world. 17. Sanctify them in the truth. Thy word is truth. 18. Even as thou hast sent me into the world, so I also have sent them into the world. 19. And for them I sanctify myself, that they also may be sanctified in truth.

20. "Yet not for these only do I pray, but for those also who through their word are to believe in me, 21. that all may be one, even as thou, Father, in me and I in thee; that they also may be one in us, that the world may believe that thou hast sent me. 22. And the glory that thou hast given me, I have given to them, that they may be one, even as we are one: 23. I in them and thou in me; that they may be perfected in unity, and that the world may know that thou hast sent me, and that thou hast loved them even as thou hast loved me.

18: 20, 21.—21: 14, 10f. 20.

17. *Sanctify them in the truth*, that is, consecrate them in the service of truth, so that they may be holy and qualified in the ministry of preaching the word of God.

24. "Father, I will that where I am, they also whom thou hast given me may be with me; in order that they may behold my glory, which thou hast given me, because thou hast loved me before the creation of the world. 25. Just Father, the world has not known thee, but I have known thee, and these have known that thou hast sent me. 26. And I have made known to them thy name, and will make it known, in order that the love with which thou hast loved me may be in them, and I in them."

2. THE PASSION AND DEATH OF JESUS

CHAPTER 18

JESUS ARRESTED

1. After saying these things, Jesus went forth with his disciples beyond the torrent of Cedron, where there was a garden into which he and his disciples

24: 12, 26; 14, 3.-18, 1-11: Matt. 26, 47-56; Mark 14, 43-52; Luke 22, 47-53.-1: 2 Kgs. 15, 23.

24. Whom thou hast given me, that is, all the faithful past, present and future. (Lagrangé.)

12th Holy Gospel

entered. 2. Now Judas, who betrayed him, also knew the place, since Jesus had often met there together with his disciples. 3. Judas, then, taking the cohort, and attendants from the chief priests and Pharisees, came there with lanterns, and torches, and weapons.

4. Jesus therefore knowing all that was to come upon him, went forth and said to them, "Whom do you seek?" 5. They answered him, "Jesus of Nazareth." Jesus said to them, "I am he." Now Judas, who betrayed him, was also standing with them. 6. When, therefore, he said to them, "I am he," they drew back and fell to the ground. 7. So he asked them again, "Whom do you seek?" And they said, "Jesus of Nazareth." 8. Jesus answered, "I have told you that I am he. If, therefore, you seek me, let these go their way." 9. That the word which he said might be fulfilled, "Of those whom thou hast given me, I have not lost one."

4: 13, 1; 19, 28.—9: 17, 12.

18, 3. The cohort consisted of about 600 military men encamped near the temple to maintain order during the feasts; of course the whole cohort did not go on such occasions.

10. Simon Peter therefore, having a sword, drew it and struck the servant of the high priest and cut off his right ear. Now the servant's name was Malchus. 11. Jesus therefore said to Peter, "Put up thy sword into the scabbard. Shall I not drink the cup that the Father has given me?"

PETER'S DENIAL

12. The cohort therefore and the tribune and the attendants of the Jews seized Jesus and bound him. 13. And they brought him to Annas first, for he was the father-in-law of Caiphas, who was the high priest that year. 14. Now it was Caiphas who had given the counsel to the Jews that it was expedient that one man should die for the people.

12-27: Matt. 26, 57-75; Mark 14, 53-72, Luke 22, 54-62.—14: 11, 49f.

13. Annas, cunning and influential head of the Sanhedrin; he had been high priest for several years before, then he had been deposed by the Roman authorities who elected others among whom was Caiphas, Annas' son-in-law, through whom he continued to occupy the same office.

15. But Simon Peter was following Jesus, and so was another disciple. Now that disciple was known to the high priest, and he entered with Jesus into the courtyard of the high priest. 16. But Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out and spoke to the portress, and brought Peter in.

17. The maid, who was portress, said therefore to Peter, "Art thou also one of this man's disciples?" He said, "I am not." 18. Now the servants and attendants were standing at a coal fire and warming themselves, for it was cold. And Peter also was with them, standing and warming himself.

19. The high priest therefore questioned Jesus concerning his disciples, and concerning his teaching. 20. Jesus answered him, "I have spoken openly to the world; I have always taught in the synagogue and in the temple, where all the Jews gather, and in secret I have said nothing. 21. Why dost thou ques-

tion me? Question those who have heard what I spoke to them; behold, these know what I have said."

22. Now when he had said these things, one of the attendants who was standing by struck Jesus a blow, saying, "Is that the way thou dost answer the high priest?" 23. Jesus answered him, "If I have spoken ill, bear witness to the evil; but if well, why dost thou strike me?"

24. And Annas sent him bound to Caiphas, the high priest.

25. But Simon Peter was standing and warming himself. They therefore said to him, "Art thou also one of his disciples?" He denied it, and said, "I am not." 26. One of the servants of the high priest, a relative of him whose ear Peter had cut off, said, "Did I not see thee in the garden with him?" 27. Again, therefore, Peter denied it; and at that moment a cock crowed.

JESUS BEFORE PILATE

28. They therefore led Jesus from

22: 19, 3.—28-40: Matt. 27, 1f. 11-25; Mark 15, 1-15; Luke 23, 1-5. 13-25.—28: 11 55

Caiphas to the praetorium. Now it was early morning, and they themselves did not enter the praetorium, that they might not be defiled, but might eat the passover.

29. Pilate therefore went outside to them, and said, "What accusation do you bring against this man?" 30. They said to him in answer, "If he were not a criminal we should not have handed him over to thee." 31. Pilate therefore said to them, "Take him yourselves, and judge him according to your law." The Jews, then, said to him, "It is not lawful for us to put anyone to death." 32. This was in fulfilment of what Jesus had said, indicating the manner of his death.

33. Pilate therefore again entered in to the praetorium, and he summoned Jesus, and said to him, "Art thou the king of the Jews?" 34. Jesus answered,

32: 3, 14; 8, 28; 12, 32f.

33. *Art thou the king of the Jews?* Jesus was king of the Jews both as man and as God: as man, because He was a descendent of King David; as God, because Son of the Father, the true and supreme King of theocratic Hebrew people.

"Dost thou say this of thyself, or have others told thee of me?" 35. Pilate answered, "Am I a Jew? Thy own people and the chief priests have delivered thee to me. What has thou done?" 36. Jesus answered, "My kingdom is not of this world, my followers would have fought that I might not be delivered to the Jews. But, as it is, my kingdom is not from here." 37. Pilate therefore said to him, "Thou art then a king?" Jesus answered, "Thou sayest it; I am a king. This is why I was born, and why I have come into the world, to bear witness to the truth. Everyone who is of the truth hears my voice." 38. Pilate said to him, "What is truth?"

35: 18, 28.—37: 8, 47; 10, 26f.

36. *My kingdom is not of this world:* and this is true. The kingdom of God is also in this world, but it is not of this world: in fact, it is of a different nature than those of this world, because it is "an eternal and universal kingdom, a kingdom of truth and of life, of holiness and of grace, a kingdom of justice, of love and of peace." (Preface of Christ the King.)

37. *Thou art then a king? . . . :* Jesus answered with a phrase that means; Yes, I am. In order to make known the rights of Jesus

And when he had said this, he went outside to the Jews again, and said to them, "I find no guilt in him. 39. But you have a custom that I should release someone to you at the Passover. Do you wish, therefore, that I release to you the king of the Jews?" 40. They all therefore cried out again, "Not this man, but Barabbas!" Now Barabbas was a robber.

CHAPTER 19

THE SCOURGING AND CROWNING

1. Pilate, then, took Jesus and had him scourged. 2. And the soldiers, plaiting a crown of thorns, put it upon his head, and arrayed him in a purple cloak. 3. And they kept coming to him

1-16: Matt. 27, 26-31; Mark 15, 15-20; Luke 23, 13-25.—3: 18, 22.

Christ over the whole world, over every state and every person, Pope Pius XI established the Feast of Christ the King with the Encyclical of December 11, 1925. To acknowledge the rights of Jesus Christ and to serve Him means to reign and to prosper, while to want to reign without Him, means to prepare oneself for inevitable ruin. Recent history has already shown and now shows that the Holy Father is right.



The Scourging and Crowning

and saying, "Hail, King of the Jews!" and striking him.

4. Pilate therefore again went outside and said to them, "Behold, I bring him out to you, that you may know that I find no guilt in him." 5. Jesus therefore came forth, wearing the crown of thorns and the purple cloak. And he said to them, "Behold, the man!" 6. When, therefore, the chief priests and the attendants saw him, they cried out, saying, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him, for I find no guilt in him." 7. The Jews answered him, "We have a Law, and according to that Law he must die, because he has made himself Son of God."

8. Now when Pilate heard this statement, he feared the more. 9. And he again went back into the praetorium, and said to Jesus, "Where art thou from?" But Jesus gave him no answer. 10. Pilate therefore said to him, "Dost thou not speak to me? Dost thou not know that I have power to crucify thee,

4: 19, 6; 18, 38.—6: 19, 15; 18, 31.— 7: 10, 33; Lev. 24, 16.—9: 18, 33; Isa. 53, 7.

and that I have power to release thee?" 11. Jesus answered, "Thou wouldst have no power at all over me were it not given thee from above. Therefore, he who betrayed me to thee has the greater sin."

12. And from then on Pilate was looking for a way to release him. But the Jews cried out, saying, "If thou release this man, thou art no friend of Caesar; for everyone who makes himself king sets himself against Caesar."

13. Pilate therefore, when he heard these words, brought Jesus outside, and sat down on the judgment-seat, at a place called Lithostrotos, but in Hebrew, Gabbatha. 14. Now it was the Preparation Day for the Passover, about the sixth hour. And he said to the Jews, "Behold, your king!" 15. But they cried out, "Away with him! Away with him! Crucify him!" Pilate said to them, "Shall I crucify your king?" The chief priests answered, "We have no king but Caesar." 16. Then he handed him over to them to be crucified. And so they took Jesus and led him away.

12: Acts 17, 7.—14: 19, 31. 42; 18, 28.—15: 19. 6.

THE CRUCIFIXION

17. And bearing the cross for himself, he went forth to the place called the Skull, in Hebrew, Golgotha, 18. where they crucified him, and with him two others, one on each side and Jesus in the center.

19. And Pilate also wrote an inscription and had it put on the cross. And there was written, "Jesus of Nazareth, the King of the Jews." 20. Many of the Jews therefore read this inscription, because the place where Jesus was crucified was near the city; and it was writ-

17-24: Matt. 27, 31-56; Mark 15, 20-41; Luke 23, 26-49.

19, 18. *They crucified him:* Jesus was crucified because, among the many types of death, that was the most adapted to redeem mankind since it was the most humiliating and ignominious. The preference given to the death on the Cross must also be attributed to the divine plan; and it was precisely the divine will that life should flow back to us from there where death had gone out. The serpent which, from a tree, had overcome our first parents in the terrestrial paradise was overcome by Jesus through the tree of the Cross on Calvary. (R.C. 1, 56.) Therefore the Sign of the Cross has become the sign of the Christian. It is very help-

ten in Hebrew, in Greek and in Latin. 21. The chief priests of the Jews said therefore to Pilate, "Do not write, 'The King of the Jews,' but, 'He said, I am the King of the Jews.'" 22. Pilate answered, "What I have written, I have written."

23. The soldiers therefore, when they had crucified him, took his garments and made of them four parts, to each soldier a part, and also the tunic. Now the tunic was without seam, woven in one piece from the top. 24. They therefore said to one another, "Let us not tear it, but let us cast lots for it, to see whose it shall be." That the Scripture might be fulfilled which says, "They divided my garments among them; and for my vesture they cast lots." These things therefore the soldiers did.

THE DEATH OF JESUS

25. Now there were standing by the

24: Ps. 21, 19.

ful to make the Sign of the Cross often and devoutly, especially at the beginning and at the end of all our principal actions and when we are tempted." (CCG. 10.)

cross of Jesus his mother and his mother's sister, Mary of Cleophas, and Mary Magdalene. 26. When Jesus, therefore, saw his mother and the disciple standing by, whom he loved, he said to his mother, "Woman, behold, thy son." 27. Then he said to the disciple, "Be-

26; 13, 23; 2, 4.

26-27. *Woman*, that is, Mother, always be a strong and generous woman: be with Me as My Mother and Mother of the faithful, the stone and column of My Church.

Behold thy son: Therefore, O Mary, Mother of Christ, you are our Mother! O! yes, in so far as you had the Savior on your lap you can say to have carried us too, whose life was contained in His. (Pope Pius X, Encyclical "Ad diem illum".) What an honor and what an inestimable gift Jesus from the Cross gave to the disciple He loved, and in John, to all of us! He had already given all of Himself to us in the Holy Eucharist; now He also gives us Mary, His Mother, full of grace, the all beautiful!

Behold thy mother: that is, your mother and in you the mother of all the Apostles and of all the faithful. Love her, listen to her and help her, and on the other hand, have recourse to her, as to your mother, in all your difficulties, in all temptations, in all persecutions and afflictions. (CAL. John 19: 27.)

hold, thy mother." And from that hour the disciple took her into his home.

28. After this Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, "I thirst." 29. Now there was standing there a vessel full of common wine;

28: 13, 3; 18, 4; Pss. 21, 16; 68, 22.

Mary is our hope. Hence St. Bernard thus exhorts us to have confidence in Mary: "When the wind of temptations blows, when the thorns of tribulation pierce you, look at the star and invoke Mary. If anger, avarice and sensuality menace to submerge your fragile boat, immediately turn your look to Mary. If the weight of your crimes oppresses you, if the miserable state of your soul saddens you, if the thought of the terrible judgment of God begins to disturb you and causes you to become discouraged, think of Mary. In dangers, in grief, in uncertainties, think of Mary, invoke Mary. May her beautiful name ring even now on your lips and never depart from your heart. If Mary is your star, you will not get lost; if you pray to her, you will not despair; if she supports you, you will not fall, if she protects you, you have nothing to fear; if she guides you, you will not tire; if she is propitious to you, you will certainly reach Heaven." (St. Bernard, *Om.* 2, "Missus est".) Have, therefore, a tender and sincere devotion toward Mary.

and having put a sponge soaked with the wine on a stalk of hyssop, they put it to his mouth. 30. Therefore, when Jesus had taken the wine, he said, "It is consummated!" And bowing his head, he gave up his spirit.

30: 19, 28.

30. *It is consummated*: that is, the prophecies which predicted what Jesus Christ was to suffer were fulfilled; the work of Redemption which the Father had entrusted to Him was accomplished and the sacrifice of the Cross was consummated. (Cfr. CAL. John 19: 30.) "There, the Blood of the immaculate Lamb cancelled the pact of the ancient prevarication;" says St. Leo the Great, "there, the audacious pertinacity of the diabolical power was broken; and the victorious humility of Jesus Christ triumphed over Lucifer's puffed up pride." (Bell. 5, 970.) "What is the best method of assisting at Mass? The best method of assisting at Mass is to unite with the Priest in offering the Holy Sacrifice, and to receive Holy Communion." While at Mass, do not talk nor look around, but keep silent and pray.

"Before Jesus Christ Who dies in such atrocious spasms for us, who is so irreligious," cries St. Bernard, "as not to be moved at His Passion? Who is so insolent that he does not humiliate himself? Who is so angry that he cannot forgive? Who so loves pleasures that he cannot contain himself? Who is so malicious

THE BURIAL

31. The Jews therefore, since it was the Preparation Day, in order that the bodies might not remain upon the cross on the Sabbath (for that Sabbath was a solemn day), besought Pilate that their legs might be broken, and that they might be taken away. 32. The soldiers therefore came and broke the legs of the first, and of the other, who had been crucified with him. 33. But when they came to Jesus, and saw that he was already dead, they did not break his legs; 34. but one of the soldiers opened his side with a lance, and immediately there came out blood and water.

31: Deut. 21, 23; Ex. 12, 16.—34: 1 John 5, 6.

that he cannot repent? O! yes, it must be said: It is Our Lord's Passion which, until today, moves souls, breaks hearts and makes the guilty conscience confess the hidden sins." (Bell. 5. 976.)

34. *One of the soldiers opened his side. . . .* St. Augustine thus comments: "He did not say: 'He struck and wounded His side', but he *opened* it, so that there, in a certain way, the door of life should remain open, from which

35. And he who saw it has borne witness, and his witness is true; and he knows that he tells the truth, that you also may believe. 36. For these things came to pass that the Scripture might be fulfilled, "Not a bone of him shall you break." 37. And again another Scripture says, "They shall look upon him whom they have pierced."

38. Now after these things Joseph of Arimathea, because he was a disciple of Jesus (although for fear of the Jews

35: 1 John 1, 1-3; John 20, 31; 21, 24.—
36: Ex. 12, 46; Num. 9, 12; Ps. 33, 21.—37:
Zach. 12, 10; Apoc. 1, 7.—38-42: Matt. 27,
57-61; Mark 15, 42-47; Luke 23, 50-55.

the Sacraments of the Church came forth and without which we cannot enter eternal life," that is, in the life of grace, of holiness here below and of glory in Heaven. "How do the Sacraments sanctify us? They sanctify us either by giving us the first sanctifying grace which cancels sin or augments that which we already possess. In God there is an infinite inclination, an immense desire to communicate Himself to man in order to sanctify him and render him an eternal citizen of Heaven. Let us therefore strive to live a sincerely Catholic life by means of frequenting the Sacraments, constancy in prayer and in performing good works. See also: John 10: 10.

a secret one), besought Pilate that he might take away the body of Jesus. And Pilate gave permission. He came, therefore, and took away the body of Jesus. 39. And there also came Nicodemus (who at first had come to Jesus by night), bringing a mixture of myrrh and aloes, in weight about a hundred pounds. 40. They therefore took the body of Jesus and wrapped it in linen cloths with the spices, after the Jewish manner of preparing for burial. 41. Now in that place where he was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. 42. There, accordingly, because of the Preparation Day of the Jews, for the tomb was close at hand, they laid Jesus.

3. *THE RESURRECTION OF JESUS*

CHAPTER 20

MARY MAGDALENE

1. Now on the first day of the week, Mary Magdalene came early to the tomb, while it was still dark, and she

39. 3. 1f.—20, 1-18: Matt. 28, 1-10; Mark 16, 1-8; Luke 24, 1-11.—1: 19, 25: 11. 39.

saw the stone taken away from the tomb. 2. She ran therefore and came to Simon Peter, and to the other disciple whom Jesus loved, and said to them, "They have taken the Lord from the tomb, and we do not know where they have laid him."

3. Peter therefore went out, and the other disciple, and they went to the tomb. 4. The two were running together, and the other disciple ran on before, faster than Peter, and came first to the tomb. 5. And stooping down he saw the linen cloths lying there, yet he did not enter. 6. Simon Peter therefore came following him, and he went into the tomb, and saw the linen cloths lying there, 7. and the handkerchief which had been about his head, not lying with the linen cloths, but folded in a place by itself. 8. Then the other disciple also went in, who had come first to the tomb. And he saw and believed; 9. for as yet they did not understand the Scripture, that he must rise from the dead. 10. The disciples therefore went away again to their home.

2: 13, 23.—5: 19, 40 —9: Acts 2, 25ff; 1 Cor. 15. 4.

11. But Mary was standing outside weeping at the tomb. So, as she wept, she stooped down and looked into the tomb, 12. and saw two angels in white sitting, one at the head and one at the feet, where the body of Jesus had been laid. 13. They said to her, "Woman, why art thou weeping?" She said to them, "Because they have taken away my Lord, and I do not know where they have laid him."

14. When she had said this she turned round and beheld Jesus standing there, and she did not know that it was Jesus. 15. Jesus said to her, "Woman, why art thou weeping? Whom dost thou seek?" She, thinking that he was the gardener, said to him, "Sir, if thou hast removed him, tell me where thou hast laid him and I will take him away." 16. Jesus said to her, "Mary!" Turning, she said to him, "Rabboni!" (that is to say, Master). 17. Jesus said to her, "Do not touch me, for I have not yet ascended to my Father, but go to my brethren and say to them, 'I ascend to my Father

13: 20, 2.—14: 21, 4.—16: 1, 38.—17: Heb. 2: 11.

and your Father, to my God and your God.'”

18. Mary Magdalene came, and announced to the disciples, “I have seen the Lord, and these things he said to me.”

THE DISCIPLES

19. When it was late that same day, the first of the week, though the doors where the disciples gathered had been closed for fear of the Jews, Jesus came and stood in the midst and said to them, “Peace be to you!” 20. And when he had said this, he showed them his hands and his side. The disciples therefore rejoiced at the sight of the Lord. 21. He therefore said to them again, “Peace be to you! As the Father has sent me, I also send you.” 22. When he

19-23: Mark 16, 14; Luke 24, 36-43.—19: 20, 26; 7, 13.—21: 17, 18.

20, 21-23. *As the Father has sent me, I also send you:* as our Savior was sent on earth by the Father, so the Apostles and the disciples were sent by Jesus Christ throughout the world in order to edify and perfect the Church with their ministry. (R.C. 2, 273.) It is certain (2, 274), that here the dignity and powers which the Sacrament of Holy Orders confers

had said this, be breathed upon them, and said to them, "Receive the Holy Spirit; 23. whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained."

are spoken of. "What is Holy Orders? Holy Orders is the Sacrament through which men receive the power and grace to perform the sacred duties of Bishops, Priests and other ministers of the Church." Hence he who desires to become a Priest must resolve not only to seek God's glory in all things, but must also seriously force himself to render himself capable to holily fulfill the duties of the ecclesiastical ministry to which he will be destined. (R.C. 2, 273.) "When did Jesus institute the Sacrament of Holy Orders? He instituted it especially when He conferred the power to offer the Sacrifice of the Mass (Luke 22: 19) and that of forgiving sins (Matt. 18: 18; John 20: 23; CCC. 501) to His Apostles and their successors."

The Bishops and Priests are like the interpreters and ambassadors of God, in Whose Name they communicate the Divine Law and the precepts of life, and of Whom they represent the Person. (R.C. 2, 273.) "What are the duties of the faithful toward those who are called to the priesthood? The faithful have the duty of giving their children and dependents full liberty to follow their vocation, moreover, to ask God to send good Bishops and

THOMAS

24. Now Thomas, one of the Twelve, called the Twin, was not with them when Jesus came. 25. The other disciples therefore said to him, "We have seen the Lord." But he said to them, "Unless I see in his hands the print of the nails, and put my finger into the

24: 11, 16; 14, 5.—25: 19, 34.

Priests, and to fast during the four ember seasons for this intention; finally, to venerate the ordained as persons consecrated to God." Furthermore, today they must also cooperate with the Priest in his mission, because it is impossible that by himself he reach all the places he is required.

Receive the Holy Spirit...: It is of faith that it was here Our Lord conferred the power to retain and to forgive sins in the Sacrament of Penance. (Conc. Trid. Sess. 14, Can. 3.) "When was this Sacrament instituted? It was instituted by Jesus Christ on this occasion when He said to the Apostles and their successors in the priesthood: Receive the Holy Spirit: whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained. (CCT. 432.) Which sins are we obliged to confess? We are obliged to confess all our mortal sins either never confessed before or badly confessed previously: it is also well to confess our venial

place of the nails, and put my hand into his side, I will not believe."

26. And after eight days, his disciples were again inside, and Thomas with them. Jesus came, the doors being closed, and stood in their midst, and said, "Peace be to you!" 27. Then he said to Thomas, "Bring here thy finger, and see my hands; and bring here thy hand, and put it into my side; and be not unbelieving, but believing."

ius." There is no crime so enormous that the Church does not have the power to forgive, just as there is no man so base and wicked, that when he should really repent of his wicked deeds, he should not have the hope of certain forgiveness. (R.C. 1, 123.) "Who is the minister of Penance? The Priest approved by the Bishop to hear confession is the minister of Penance." While having granted this marvelous power to the Bishops and to the Priests, God also wants that the faithful do not neglect his salutary remedy, but have frequent recourse to it. (R.C. 1, 127.) Therefore, "In the third commandment or law of the Church, the Church orders us to confess our sins at least once a year and to receive Holy Communion at least during Easter time. She says 'at least' to remind us of the usefulness, in fact, of the necessity to receive these Sacraments, as is the law."

28. Thomas answered and said to him, "My Lord and my God!" 29. Jesus said to him, "Because thou hast seen me, thou hast believed. Blessed are they who have not seen, and yet have believed."

THE EVANGELIST'S EPILOGUE

30. Many other signs also Jesus worked in the sight of his disciples, which are not written in this book. 31. But these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.

CHAPTER 21

THE MANIFESTATION IN GALILEE

1. After these things, Jesus manifested himself again at the sea of Tiberias. 2. Now he manifested himself in this way. There were together Simon Peter and Thomas, called the Twin, and Nathanael, from Cana in Galilee, and the sons of Zebedee, and two others of his disciples. 3. Simon Peter said to them.

30: 21, 25.—31: 1 John 5, 13.—21, 1: 20, 19. 26.—2: 1. 45: 2. 1.

I am going fishing." They said to him, "We also are going with thee." And they went out and got into the boat. And that night they caught nothing. But when day was breaking, Jesus stood on the beach; yet the disciples did not know that it was Jesus. 5. Then Jesus said to them, "Young men, have you any fish?" They answered him, "No." 6. He said to them, "Cast the net on the right of the boat and you will find them." They cast therefore, and now they were unable to draw it up for the great number of fishes. 7. The disciple whom Jesus loved said therefore to Peter, "It is the Lord." Simon Peter therefore, hearing that it was the Lord, girt his tunic about him, for he was stripped, and threw himself into the sea. 8. But the other disciples came with the boat (for they were not far from land, only about two hundred cubits off), dragging the net full of fishes.

9. When, therefore, they had landed, they saw a fire ready, and a fish laid upon it, and bread. 10. Jesus said to them, "Bring here some of the fishes

that you caught just now." 11. Simon Peter went aboard and hauled the net onto the land full of large fishes, one hundred and fifty-three in number. And though there were so many, the net was not torn. 12. Jesus said to them, "Come and breakfast." And none of those reclining dared to ask him, "Who art thou?" knowing that it was the Lord. 13. And Jesus came and took the bread, and gave it to them, and likewise the fish. 14. This is now the third time that Jesus appeared to the disciples after he had risen from the dead.

THE PRIMACY OF PETER

15. When, therefore, they had breakfasted, Jesus said to Simon Peter, "Simon, Son of John, dost thou love me more than these do?" He said to him, "Yes, Lord, thou knowest that I love thee." He said to him, "Feed my lambs." 16. He said to him a second time, "Simon, son of John, dost thou love me?"

21, 15-17. *Feed my lambs . . . feed my sheep.* that is, sustain and govern all My flock: Bishops, Priests and faithful, that is, all My Church (CCG. n.Q. 134.) "How did Jesus will that the Church be governed? He willed that it

He said to him, "Yes, Lord, thou knowest that I love thee." He said to him, "Feed my lambs." 17. A third time he said to him, "Simon, son of John, dost thou love me?" Peter was grieved because he said to him for the third time, "Dost thou love me?" And he said to him, "Lord, thou knowest all things, thou knowest that I love thee." He said to him, "Feed my sheep."

18. "Amen, amen, I say to thee, when thou wast young thou didst gird thyself and walk where thou wouldst. But when thou art old thou wilt stretch forth thy hands, and another will gird

be governed by the authority of the Apostles with St. Peter at their head, and by their lawful successors." (CCG. 134.) "The legitimate successor of St. Peter, in the government of the universal Church, is the Bishop of Rome, that is, the Pope, because he succeeds St. Peter who lived and died in Rome, in the supreme authority over all the Church." (CCG. 135.) See also the Acts 12: 17. When writing to Pope Eugene IV, St. Bernard wrote: "Who are you? The high Priest, the Supreme Pontiff, you are the Prince of Bishops, the heir of the Apostles. You are he to whom the keys were given, the sheep were entrusted." (TCA. I, p. 197.) "And who are the legitimate successors of the Apostles? The Bishops

thee, and lead thee where thou wouldst not." 19. Now this he said to signify by what manner of death he should glorify God. And having spoken thus, he said to him, "Follow me."

20. Turning round, Peter saw following them the disciple whom Jesus loved, the one who, at the supper, had leaned back upon his breast and said, "Lord, who is it that will betray thee?"

21. Peter therefore, seeing him, said to Jesus, "Lord, and what of this man?"

22. Jesus said to him, "If I wish him to

19: 13, 36.—20: 13, 23. 25.

of the Church are the legitimate successors of the Apostles because they have received their power of orders by valid consecration through an unbroken line of successors of the Apostles, and have received their power of jurisdiction through their union with the Pope, the successor of St. Peter." Who are the legitimate Bishops of the Church? The Pope or Supreme Pontiff and the Bishops united to Him are the legitimate Bishops of the Church." St. Cyril says: "Through divine will, all bow their head before Peter, and to him, as though to the same Lord Jesus Christ, the leaders of the world obey. We who are members must remain united to the head, the Roman Pontiff, and to the Apostolic See." (TCA. 1, p. 200.)

remain until I come, what is it to thee? Do thou follow me." 23. This saying therefore went abroad among the brethren, that the disciple was not to die. But Jesus had not said to him, "He is not to die"; but rather, "If I wish him to remain until I come, what is it to thee?"

SECOND EPILOGUE

24. This is the disciple who bears witness concerning these things, and who has written these things, and we know that his witness is true. 25. There are, however, many other things that Jesus did; but if every one of these should be written, not even the world itself, I think, could hold the books that would have to be written. Amen.

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